

2015

# Perceptions of Archdiocese of San Francisco Principals regarding the Implementation of "Partners in Faith: Parish, School and Family" (2000)

Eileen Anne Emerson-Boles

University of San Francisco, eileenemerson@yahoo.com

Follow this and additional works at: <https://repository.usfca.edu/diss>

 Part of the [Educational Leadership Commons](#)

---

## Recommended Citation

Emerson-Boles, Eileen Anne, "Perceptions of Archdiocese of San Francisco Principals regarding the Implementation of "Partners in Faith: Parish, School and Family" (2000)" (2015). *Doctoral Dissertations*. 122.  
<https://repository.usfca.edu/diss/122>

This Dissertation is brought to you for free and open access by the Theses, Dissertations, Capstones and Projects at USF Scholarship: a digital repository @ Gleeson Library | Geschke Center. It has been accepted for inclusion in Doctoral Dissertations by an authorized administrator of USF Scholarship: a digital repository @ Gleeson Library | Geschke Center. For more information, please contact [repository@usfca.edu](mailto:repository@usfca.edu).

The University of San Francisco

PERCEPTIONS OF ARCHDIOCESE OF SAN FRANCISCO PRINCIPALS  
REGARDING THE IMPLEMENTATION OF  
*PARTNERS IN FAITH: PARISH, SCHOOL AND FAMILY* (2000)

A Dissertation Presented  
to  
The Faculty of the School of Education  
Department of Leadership Studies  
Catholic Educational Leadership Program

In Partial Fulfillment  
of the Requirement for the Degree  
Doctor of Education

by  
Eileen A. Emerson-Boles  
San Francisco  
May 2015

THE UNIVERSITY OF SAN FRANCISCO

Dissertation Abstract

Perceptions of Archdiocese of San Francisco Principals Regarding the Implementation of

*Partners in Faith: Parish, School and Family* (2000)

The Catholic Church consistently affirms the rights and responsibilities that parents, the Church, and its schools have in passing on the faith to children. While Church teaching holds that parents are the primary educators of their children, it also maintains an important role for parishes and schools in nurturing faith formation. The relationship among these three partners provided the focus for this study.

In 2000, the Council of Priests of the Archdiocese of San Francisco published the *Partners in Faith: Parish, School and Family* report to address the relationships among parishes, schools and families in the Archdiocese's parish schools. In the report, the Council of Priests identified the attitudes and beliefs that each of the three partners should foster relative to the faith formation of children. It also articulated goals for how parishes, schools, and families may work together to foster the Catholic faith: (a) collaboration, (b) a witnessing community, (c) worship, (d) Christian service, and (e) adult faith formation.

There has been no previous empirical study to evaluate the extent to which the Council of Priests' recommendations have been fulfilled. Research affirms the critical role that the principal plays as a "bridge" for the family, the school, and the parish (Fuchs, 1985), and thus, the purpose of this study was to understand the perceptions of the parish school principals regarding the attitudes and beliefs articulated by the Council

of Priests on the roles of each of the partners and the relationships among them. In addition, this study investigated the implementation of the goals and objectives of the report, through the lens of the principal.

This study utilized a survey methodology. Thirty-three of the 50 parish school principals in the Archdiocese of San Francisco chose to participate in the online survey. Participating principals indicated strong agreement with the statements of the Council of Priests and a strong understanding of their own pastoral role. Principals described many activities in the areas of Christian service, a witnessing community, and collaboration. However, adult faith formation and vibrant family ministry remain areas identified by the principals as needing greater attention.



This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

Eileen A. Emerson-Boles  
Candidate

April 29, 2015  
Date

Dissertation Committee

Dr. Doreen Jones  
Chairperson

April 29, 2015

Dr. Mike Duffy

April 29, 2015

Dr. Ralph Metts, SJ

April 29, 2015

## DEDICATION

This dissertation is dedicated to my parents, who have been my primary educators in the faith and in all things.

James O. Emerson (1926-2012)

and

Noreen Casey Emerson (1933-present)

## ACKNOWLEDGMENTS

Let us remember...

As he reflected on his life's great adventures, Tennyson's Ulysses claimed, "I am part of all that I have met". In this journey towards dissertation, I have been blessed to encounter many individuals and institutions that have become a part of my story, indeed my own adventure, in Catholic education. My thanks are manifold, and I offer these acknowledgments under the headings prominent in the subject of my study, *Partners in Faith: Parish, School, and Family* (2000).

First, the parish...

I am grateful for the influence of my first parish home, where I first received all my sacraments: Saint Jane Frances De Chantal parish, in Bethesda, Maryland. It was in this parish community that I was initiated into the journey of faith and where I received my formative education. It has been a steady presence in the rhythms of my family's life, from baptisms, to weddings, to funerals.

I am also grateful for the parish community of Saint Ann's in Bethany Beach, Delaware, which for many years provided an air-conditioned welcome for my family on vacation and first taught us of the universality of our faith tradition. For me, Saint Ann's also provided a supportive community when I began my service as a Catholic school teacher, as it was one of eight co-sponsoring parishes of Most Blessed Sacrament Catholic School.

I am now happy to serve as a catechist in the parish of Saints Peter and Paul in the North Beach neighborhood of San Francisco and to have been adopted into the great Italian and Salesian traditions of this parish family, which also includes the Boys and Girls Club and the parish school, which together helped form my husband in faith and will partner with us to provide our son's second home as he grows in faith, hope, and love.

I am also grateful for the beautiful parish community of Saint Agnes with whom I have shared these days as a student of the Jesuit charism. The 6pm Sunday evening mass has provided a spiritual home for Thomas and me, along with the many familiar faces with whom we've worshipped almost weekly. Through Saint Agnes I've also come to know the magnanimous Rosemary Robinson, who has become a cherished spiritual companion.

Next, the school...

My studies at ICEL are the culmination of a lifetime attending (and working in) Catholic schools and I'm grateful for each school community in which I have learned and

the many dedicated religious and lay educators who have been my teachers. I would never have embarked on a vocation in Catholic education without the solid foundation I received in each of these places.

The Sisters of Charity of Greensburg and their lay collaborators staffed DeChantal and initiated me into Catholic education from kindergarten through eighth grade. They first introduced me to “Mother Seton” and the many heroes of our faith tradition. They taught me the basics, prepared me to receive the Sacraments, and planted in me a love of Catholic education.

The Religious of the Sacred Heart of Jesus and their lay collaborators lived and breathed the Goals and Criteria of Sacred Heart education and “rocked my world” with their dedication to girls education, which I experienced as a high school student at Stone Ridge School of the Sacred Heart. They made me feel like the “one child” of whom Saint Madeleine Sophie spoke. From them, I discovered the power of voice and of learning from my mistakes. They respectfully let me develop my gifts, and vulnerabilities, in my own way and inspired in me a zeal for the synthesis of faith, intellect, awareness, community and growth.

The Archdiocese of Baltimore Priests Council and lay faculty and staff at Mount Saint Mary’s College in Emmitsburg, Maryland, along with many peers, drew me into an adult commitment to faith in action. I am especially grateful to several “Mounties” who continue to inspire my ministry, including Msgr. James M. Sheehan (RIP), Fathers Andrew Fisher and John Williamson, Anna Labate Price, Khary Cauthen, and Annie Kennedy.

As a college student, I hadn’t imagined a career in education, so I’m grateful for those who’ve “schooled” me in education, first at the Council for International Exchange of Scholars (CIES), and then at NCEA and CRS. At NCEA, so many amazing educators convinced me, through their example, to pursue a vocation in education. I’m grateful for the opportunity I had to support the work of Catholic high schools through member services, advocacy, and research. The Executive Committees of the Secondary Schools Department were so gracious to me and generous in their sharing of wisdom and best practices. The Convention annually served as a kind of family reunion and affirmation of the ministry shared by so many dedicated professionals. My special thanks go out to my NCEA mentors, Michael Guerra and Sr. Mary Frances Taymans. Without their gentle nudging and constant support of my endeavors, I never would have had the confidence to first enter the classroom as a catechist, not to mention the principal’s office, or the ICCEL program. And although our journey together has taken us far, far away from two adjoining cubicles in Georgetown, I first encountered my dear friend in Christ, Anne Stricherz, in those NCEA days. My desire to serve in Catholic education can be directly

attributed to the fire that Anne stirred for me. I'm ever so grateful that we now both call the City of Saint Francis home.

The School Sisters of Notre Dame and their lay collaborators allowed me the opportunity to test the waters of my emerging vocation as a teacher through the Leadership in Teaching program at the College of Notre Dame in Maryland. The classes in my Master's program formalized the learning I was doing through osmosis during my years serving as justice education coordinator at Catholic Relief Services.

The opportunity to serve at CRS is a gift I wish every member of our faith community could receive. It was my great honor to travel with outstanding Catholic educators to El Salvador, Ghana and Burkina Faso through the "Frontiers of Justice" program, to encounter the people and programs which bring life to the Gospel message through CRS' overseas activities. In addition, I had the chance to serve in those days alongside the most passionate young women in the Church: Donna Adair, Kathleen Carlisle, Maggie Conley, Michele Gilfillan, Kassie Goforth, Cherri Herrboldt, Susan Kadota, Laurie Latuda, Beth Martin, and Karen Smith, and with partners like Bridget Barry, Alicia Bondanella and Kristi Schulenberg. Never doubt the difference a team of motivated, faith-filled women can make! These fine women proved that to me. I am eternally grateful that we crossed paths in ministry.

I have been blessed to work in four amazing schools and I acknowledge each of them because they have given me the practical and humbling experiences that urge on my vocation in Catholic education.

One of the greatest sources of pride in my life was being on the founding faculty of Most Blessed Sacrament School in Berlin, Maryland. The faculty and families welcomed me as a novice teacher and tried to teach me how to teach. I'm mostly grateful for their patience with me as I fumbled through the learning process. So many veteran educators were enormously generous with me throughout the process of those three life-changing years: Katy (and Dave) Crimmins, Cris (and Tony) Kaczmarczyk, Eileen Coyner, Vivian Jennings, Donna Kotoski, Bob MacGuinness, Caryn (and John) McIntyre, Kelly (and Andy) McLaughlin, Amy Mike, Jeanne (and Alan) Mills, Fran (and Al) Pilarski, Gloria Richards, Denise (and Paul, RIP) Santa Barbara, Shannon Schnabele, Sharon (and Uncle Charlie) Sorrentino, and Justin Venasco. During those first teaching days, I was also fortunate to find friendship with an extraordinary catechist and companion on the journey, Taylor Spies (RIP).

I was blessed to have one more year at my alma mater, Stone Ridge, as a teacher and administrator. Giving back to the Social Action program and helping it to begin to meet its potential was a "duty of delight". I felt fortunate to share that year with Dr. Diane Wood, who'd been an advocate for me as a student years earlier. I also feel great

gratitude for my colleague Page Naimoli who modeled what it means to be a Sacred Heart educator, with its care for the whole person.

The experience of working at DeMarillac Academy defies articulation. It's something that stirs in your heart, embeds itself, and never leaves. I continue to learn and grow as I reflect on the magnitude of that experience, the resilience of the families of the Tenderloin, and the magnet that draws so many mission-focused people to Golden Gate Avenue. I'm grateful to the DeLaSalle Christian Brothers, the Daughters of Charity, and their many lay collaborators spread throughout the world who introduced me to the breath-taking visions of their Holy Founders. I would certainly run out of paper and ink if I were to try to name all the sterling people who impacted my DeMarillac experience, so I will rely on the Trinitarian. First, I express my gratitude to Catherine Ronan Karrels, DeMarillac's founder and the soul of that beautiful school community to this day. May she long serve our alma mater on Rockville Pike with integrity, zeal and great love. Next, to my collaborator and partner in ministry, Mike Daniels, I express great thanks for sharing the mantle of leadership so generously. You astound me with your giftedness and humility. I'll sweep the sidewalk with you any day of the week, my friend. And finally, I offer my gratitude to Jodi Drake, with whom I shared the joys of teaching and administration, new marriage, and new motherhood. Our parallel paths were certainly no accident and I will forever feel privileged to have served alongside a woman for others like yourself. To the past, present, and future staff members of DeMarillac Academy, may you relish the unique privilege which has been given to you.

At Immaculate Conception Academy, I have felt a sense of welcome and appreciation for which I am very grateful, so grateful, in fact, that I may never want to leave. My colleagues in the Development department, Patty Cavagnaro, Celine Curran, Dina Martens and Rhonda Hontalas, have taken this young mother in and treated me with mothers' love. I look forward to many more days of service to the extraordinary Cristo Rey and Dominican traditions of ICA, and to the young women who are blazing trails in the classroom and the workplace.

Finally, USF's Institute for Catholic Educational Leadership (ICEL) has provided me a broad network of Catholic educators in the Bay Area, who have nourished my intellect and sense of humor, sharing many laughs as we have swapped stories and suggestions.

I must first mention my dear advisor and dissertation chair, Dr. Doreen Jones. Doreen has been a loving and nurturing supporter, the quintessential "mater et magistra". She combines a mother's protectiveness with a teacher's persistence to bring out the absolute best in her students, standing by them though every inch of the journey. She exhibits a heart full of passion for Catholic education as well as the heart's inner fire to promote excellence and integrity. I will miss her boundless energy, her red jackets

bursting forth with the Spirit on the first Teaching Saturday of every semester, and most especially, our talks, as we dreamed aloud our hopes for our Church and her schools. Doreen encouraged me to achieve more than I thought possible. I'm grateful for her advocacy and support and for always believing in my gifts in my multiple roles as wife, mother, and Catholic educator. She is truly a model of all those vocations.

Next, I would like to thank the members of my dissertation committee. Dr. Mike Duffy has brought such a love for the Catholic intellectual tradition to the table, and has affirmed with joy the contribution my research makes to it. Fr. Ralph Metts, SJ, has brought a keen eye for detail and a Jesuit's wise questions that have helped me clarify so many aspects of the study. I am happy to share a Catholic educational history with Ralph, as were both formed by the Sisters of Charity of Greensburg.

I'm grateful for the many fine educators who assisted me in completing this dissertation by participating as experts on my validity panel (see Appendix B) and as participants in my pilot study. Those who participated in the pilot to establish reliability were kind enough to complete a lengthy survey not just once, but twice, and I thank them for their time and talent, as well as their perseverance.

I would also like to acknowledge my colleagues in the Archdiocese of San Francisco. Bishops McElroy and Justice were generous with their time and gracious in sharing the recollections about the drafting of the *Partners in Faith* report. Maureen Huntington met with me to describe the report's implementation from her vantage point, and provided approval for the study within the parish schools. Bret Allen is an advocate for action research and encouraged participation by the principals. I'm enormously grateful to the 33 principals who participated in the study. Their extensive commitment to Catholic education is chronicled in Chapter IV, and their many kernels of wisdom on faith formation would fill many volumes.

I would like to acknowledge the directors of ICEL during my tenure in the program. Br. Ray Vercruysse was the pied piper who not only lured me to San Francisco, but also helped me to take the first steps in the doctoral journey. At his departure for service with his Congregation, Br. Ray did not leave me orphan, however, as he has steadfastly continued over the past several years to check in on my progress and was the first to call me "Doctor". His confidence in me is so appreciated. Fr. Geoff Dillon, SJ, was a generous Interim director who brought an administrator's prudent sense of the practical to our program when it was needed.

Who would've thought that an ICEL director and I could trace our Catholic educational journeys back to the fine Catholic high schools of Montgomery County, Maryland? But indeed that was the case for Fr. Steve Katsouros and me. Fr. Steve breathed new life into our program and while his departure left us wanting more, his

work at Loyola Chicago provides such an exemplary model that we can hardly blame him for answering the call to service. I'm especially grateful to Fr. Steve for introducing me to the wonderful alumnae of San Francisco College for Women/Lone Mountain. It has been my honor to be the recipient of their generous Legacy Scholarship which in turn honors the Religious of the Sacred Heart of Jesus who formed so many outstanding teachers on the Hilltop. Polly McMullen and the Board of Directors have been like my guardian angels and have reminded me why my dear dad spoke so highly of the "Lone Mountain girls". As long as I live, I will treasure the memory of first meeting my dad's dance partner from the 1951 USF Homecoming. God is indeed good.

I must have had a prescient sense of Mike Duffy's potential for leadership in ICEL as I asked him to join my committee just a few months before he was named our current interim director. Mike's energy and joy are evident in his every undertaking. His skill at combining the work of the Lane Center with ICEL is a gift to the USF community.

I must also acknowledge the many fine teachers who have guided me throughout this doctoral journey. At the risk of forgetting someone, in a special way I want to acknowledge three of them who've been extraordinary models for me: Gini Shimabukuro, the most gracious, consummate educator; Ben Baab, who takes student-centered instruction to a level that is unparalleled, and Sarah Wannamuehler, whose wisdom is as generous as it is plentiful.

I have to thank the many colleagues in the program who have made the past seven years a genuine journey in faith, hope, and love for Catholic education. It was been a joy to learn alongside you and to grow with you. The ICEL community is vast, a communion of saints, which prays, worships, and studies together. This is so exemplified in the SummerWest experience, for which I am grateful.

In a special way, I want to thank those with whom I studied whose dissertations became exemplars for me: Dr. Barry Thornton; Dr. Adrian Watson, FSC; Dr. John Thompson, SM; Dr. Walter Jenkins, CSC; Dr. Mike Daniels, and Fr. James Okafor, Ed.D. If you ever doubt that anyone read your dissertation, be assured that I read yours intently and followed your fine examples. I can only hope that my work might provide a similar service for future students.

I'm especially grateful for my social media sounding boards and cheerleaders from the ICEL student community, particularly those who preceded me in the program, Dr. Scott Kier, Dr. David Caretti, FSC, and Dr. Justin Christensen, as well as those who will follow closely behind: Heidi Harrison and Terri Green Henning. I have been so incredibly blessed to have all of them at my back in those moments when I thought the finish line would never be reached.



I acknowledge with joy the two scholars who join me in the ICEL Class of 2015, Dr. Jeannie Ray Timoney and Dr. Don Gamble. I have shared many classes with these two as we have explored commonalities in mission and ministry. I am happy that our commencements coincide.

In closing this section, I want to thank the Jesuit Community of USF, without whom my education would not have been financially feasible. I am particularly grateful for their additional, recent gift to the Lone Mountain Legacy Scholarship Campaign, which will make an advanced education a reality for more students.

And finally, the family...

A firm and persevering commitment to Catholic education was exemplified by my parents, Jim and Noreen Emerson. Their sacrifices to ensure our Catholic education are far too many to count and this dissertation, in a way, is my homage to them, unworthy as it is. From birth, they let me forge my own unique, break-the-mold path in Catholic education from Stone Ridge, to the Mount, to Bethany Beach, to San Francisco. Their appreciation for their own Catholic education and for being the first in their families to graduate college and beyond certainly spilled over to their children, who were no cheaper by the dozen.

I name my siblings and their family members here for two reasons. First, because, as the eleventh of twelve, I watched many brothers and sisters attend Catholic schools before me and have had the joy of seeing many nieces and nephews reap the rewards of a Catholic education as well. Their experiences, their friendships, their wins and losses, their triumphs and despairs, became part of our collective family narrative. I'm grateful for that shared history. And secondly, because if it wasn't for our competitive family nature, I might not have persevered to be the first in the immediate family to earn a doctorate! So my thanks go to:

- Jimmy, whose intellectual curiosity was cut short far too early in his educational journey by childhood leukemia
- John, his wife Sheila, and their children Kathleen and Sean
- Tommy, his wife Freda, and their children Shea, Flynn, Joe, Sam, and Maddie
- Margaret
- Andrew, his wife Judy, and their children Michael, Kevin, and Patrick
- Teddy, his wife Sabina, and their children Suzanne and Ryan
- Paul, his wife Cathy, and their children Casey and Chris
- Timmy
- Mary, her husband Ron, and their children Remy and Sarah
- Danny, his wife Gwen, and their children Lizzy and Jack, and
- Bethy, without whom I could not have made the journey 3000 miles from home.

You may all now call me Dr. (Aunt) Leeny.

I'm grateful to all the Boles clan for their encouragement throughout this long period of study. My mother-in-law, Marty Boles, has borne more than her fair share of childcare hours as I went to classes and meetings at USF. She has been generous with her time and with her great love for her grandson. My in-laws Juliet and David, Robo and Valerie, Ciccio and Ashley, Nino, Diane, Felicia, Dora, Auntie Angie and Uncle Perry, Gabrielle, Benjamin, Gemma and Charlotte, have inquired so graciously and so often after my progress. Thank you all, for caring so much.

And finally, the toughest acknowledgements of all to write go to my husband, Thomas, and my son, James, without whom not only would this not have happened, it would hold little meaning. I thank God for the Feast of All Saints, 2007 when Thomas and I attended our first assistant principals meeting together. I'm grateful for the two meetings that followed that helped us forge a connection through Catholic education, which eventually led to the bond of marriage. I feel so blessed and excited to begin our next journey in Catholic education together...as parents of a Catholic school student. I look forward to the day when our son James will be able to read the following words himself.

James: Once upon a time, your Mama used to take you to the campus of USF with great frequency. At the beginning, you were just a baby in my arms, sleeping silently as I would meet with my professors. As you grew, books and toys would occupy you as you played in the Newman library. When you were old enough to walk, we made our way around campus and you took great joy in contributing to the puzzles in the Gleeson library and checking out the rotating art exhibits. Always, you expressed admiration for Dada's (and now Mama's) alma mater. On the day I picked up my cap and gown, you were at my side. So many times during these first four years of your life, you've encouraged Mama through your words and actions like the time you ran into my room after your nap, saw the books and computer before me and shouted, "Mama, I'm so happy to see you doing your homework!" Or the time you found a little graduation cap sticker on the ground at Michelangelo Park and brought it home to me. You spent extra time with Dada and Nonna so that Mama could get her work done on so many occasions. It wasn't easy for you to understand why Mama was missing an adventure, but you gave me the space and time that I needed to become "Dr. Mama". And even though that title might scare you a bit, know that I will always take care of you, until...The end.

Thomas and James: My words could never match the sentiment I feel in my heart and soul for the steadfast supports you have been to me, so I pledge that my life and vocation as your wife and mother will attempt to do so.

Live Jesus in our hearts. Forever.

## TABLE OF CONTENTS

|   |      |
|---|------|
| ABSTRACT.....   | ii   |
| SIGNATURE PAGE.....   | iv   |
| DEDICATION.....   | v    |
| ACKNOWLEDGEMENTS.....   | vi   |
| LIST OF TABLES.....   | xvii |
| LIST OF FIGURES.....  | xx   |
| CHAPTER I: THE RESEARCH PROBLEM.....  | 1    |
| The Statement of the Problem.....   | 1    |
| The Background and Need of the Study.....   | 2    |
| Conceptual Framework.....   | 9    |
| Purpose of the Study.....   | 18   |
| Research Questions.....   | 19   |
| Significance of the Study.....  | 20   |
| Limitations of the Study.....   | 22   |
| Definition of Terms.....  | 25   |
| CHAPTER II: THE REVIEW OF THE LITERATURE.....   | 28   |
| Restatement of the Problem.....   | 28   |
| Introduction and Overview.....  | 28   |
| The Importance of Partnership in the Catholic Church and its Schools.....                               | 30   |
| The Roles of the Three Partners Relative to the Faith Formation of Their Children.....                  | 32   |
| The Role of the Parent Relative to the Faith Formation of Their Children....                            | 33   |
| The Role of the Principal Relative to the Faith Formation of Children.....                              | 63   |
| The Role of the Pastor Relative to the Faith Formation of Children.....                                 | 73   |
| The Relationships Between the Partners in the Faith Formation of Children....                           | 88   |
| The Relationship Between the Principal and the Parents Relative to the Faith Formation of Children..... | 88   |
| The Relationship Between the Principal and the Pastor Relative to the Faith Formation of Children.....  | 98   |
| The Five Central Themes of Partnership as Articulated in <i>Partners in Faith</i> (2000).....           | 114  |
| The First Theme of Partnership: Collaboration Between Parish and School..                               | 114  |
| The Second Theme of Partnership: A Witnessing Community.....  | 123  |
| The Third Theme of Partnership: Worship.....  | 131  |
| The Fourth Theme of Partnership: Christian Service.....   | 135  |
| The Fifth Theme of Partnership: Adult Faith Formation.....  | 131  |
| A Summary of the Review of the Literature.....  | 148  |

|   |     |
|---|-----|
| CHAPTER III: THE METHODOLOGY.....                                     | 150 |
| Restatement of the Purpose of the Study.....                          | 150 |
| Research Design.....  | 150 |
| Population.....   | 151 |
| Instrumentation.....  | 153 |
| Validity.....   | 156 |
| Reliability.....  | 159 |
| Data Collection.....  | 165 |
| Data Analysis.....  | 166 |
| Qualifications of the Researcher.....                                 | 170 |
| CHAPTER IV: RESULTS.....  | 171 |
| Overview.....   | 171 |
| Demographics.....   | 173 |
| Summary of Demographic Variables.....                                 | 176 |
| Introduction to the Reporting of the Research Questions' Results..... | 176 |
| Research Question 1.....  | 178 |
| Research Question 2.....  | 181 |
| Research Question 3.....  | 194 |
| Research Question 4.....  | 195 |
| Research Question 5.....  | 196 |
| Research Question 6.....  | 197 |
| Research Question 7.....  | 198 |
| Research Question 8.....  | 198 |
| Summary of Findings.....  | 201 |
| CHAPTER V: CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS.....        | 203 |
| Summary of the Study.....   | 203 |
| Research Question 1.....  | 207 |
| Research Question 2.....  | 210 |
| Research Questions 3 and 4.....                                       | 215 |
| Research Questions 5 and 6.....                                       | 222 |
| Research Question 7.....  | 227 |
| Research Question 8.....  | 228 |
| Demographics.....   | 229 |
| Conclusions and Implications.....                                     | 230 |
| Demographics.....   | 230 |
| Research Question 1.....  | 231 |
| Research Question 2.....  | 232 |
| Research Questions 3 and 4.....                                       | 232 |
| Research Questions 5 and 6.....                                       | 233 |
| Research Question 7.....  | 234 |
| Research Question 8.....  | 235 |
| Recommendations.....  | 236 |
| Recommendations for Future Research.....                              | 236 |
| Recommendations for Future Practice.....                              | 237 |

|   |     |
|---|-----|
| Closing Remarks.....  | 240 |
| REFERENCES.....   | 242 |
| APPENDICES  |     |
| Appendix A: <i>Partners in Faith: Parish, School and Family Survey</i> .....                              | 251 |
| Appendix B: Validity Panel Positions and Qualifications .....   | 278 |
| Appendix C: Validity Panel Evaluation of <i>Partners in Faith: Parish, School and Family Survey</i> ..... | 280 |
| Appendix D: Permission Letter from IRBPHS for Pilot “Partners in Faith” Survey.....                       | 282 |
| Appendix E: Permission Letter from IRBPHS for “Partners in Faith” Survey.....                             | 284 |
| Appendix F: Permission Letter from Archdiocese of San Francisco.....                                      | 286 |
| Appendix G: Researcher Invitation to Participants.....  | 288 |
| Appendix H: Archdiocesan Invitation to Participants.....  | 290 |
| Appendix I: Follow-Up Invitations to Participants.....  | 292 |

## LIST OF TABLES

|   |     |
|---|-----|
| 1. Framework for understanding NCCB (1972, 1978) post-Conciliar teaching on partnership roles, relationships, and goals.....  | 18  |
| 2. Discrepancies in pastors with and without schools' perceptions regarding the importance of Catholic schools (Convey, 2001).....  | 83  |
| 3. Discrepancies in pastors with and without schools' perceptions regarding parent involvement in Catholic schools (Convey, 2001).....  | 84  |
| 4. The 50 Catholic parish elementary schools in the Archdiocese of San Francisco.....   | 151 |
| 5. <i>Partners in Faith: Parish, School and Family Survey's</i> parts and number of items within each part.....   | 155 |
| 6. The relationship between the research questions and the <i>Partners in Faith Survey's</i> questions.....   | 156 |
| 7. Internal consistency reliabilities for each set of questions .....   | 163 |
| 8. Test-retest reliabilities for each set of questions .....  | 164 |
| 9. Levels of school representation of survey respondents by county (N=33).....  | 175 |
| 10. Format for reporting data from the <i>Partners in Faith: Parish School and Family Survey</i> .....  | 178 |
| 11. Means and standard deviations of the principal's perceptions concerning the Council of Priests' (2000) statements of attitudes and beliefs about the role of the principal (N=33).....                      | 179 |
| 12. Means and standard deviations of the principal's perceptions concerning the Council of Priests' (2000) statements of attitudes and beliefs about the role of the teacher (N=33).....                        | 180 |
| 13. Means and standard deviations of the principal's perceptions concerning the Council of Priests' (2000) statements of attitudes and beliefs about the role of the parent (N=33).....                         | 180 |
| 14. Means and standard deviations of the principal's perceptions concerning the Council of Priests' (2000) statements of attitudes and beliefs about the role of the parish (pastor & parishioners) (N=33)..... | 181 |
| 15. The goals and objectives of the Partners in Faith (2000) report and the corresponding number of survey items.....   | 183 |

|   |     |
|---|-----|
| 16. The goal of collaboration, its corresponding objectives, number of survey items, and scale mean score in rank order (N=33).....                                 | 185 |
| 17. Frequencies of respondents' self-reported best practices that fostered the goal of collaboration between the school and parish (n=30) .....                     | 186 |
| 18. The goal of witnessing community, its corresponding objectives, number of survey items, and scale mean score in rank order (N=33).....                          | 187 |
| 19. Frequencies of respondents' self-reported best practices that fostered the goal of witnessing community (n=29) .....  | 188 |
| 20. The goal of worship, its corresponding objectives, number of survey items, and scale mean score in rank order (N=33).....                                       | 189 |
| 21. Frequencies of respondents' self-reported best practices that fostered the goal of worship (n=28) .....   | 190 |
| 22. The goal of Christian service, its corresponding objectives, number of survey items, and scale mean score in rank order (N=33).....                             | 191 |
| 23. Frequencies of respondents' self-reported best practices that fostered the goal of Christian service (n=26) .....   | 192 |
| 24. The goal of adult faith formation, its corresponding objectives, number of survey items, and scale mean score in rank order (N=33).....                         | 193 |
| 25. Frequencies of respondents' self-reported best practices that fostered the goal of adult faith formation (n=26) .....   | 194 |
| 26. Factors that support the school-parent partnership for the faith formation of children and their percentages as identified by surveyed principals (N=33).....   | 195 |
| 27. Factors that challenge the school-parent partnership for the faith formation of children and their percentages as identified by surveyed principals (N=33)..... | 196 |
| 28. Factors that support the school-parish partnership for the faith formation of children and their percentages as identified by surveyed principals (N=33).....   | 197 |
| 29. Factors that challenge the school-parish partnership for the faith formation of children and their percentages as identified by surveyed principals (N=33)..... | 198 |

|   |     |
|---|-----|
| 30. Frequencies of respondents' recommendations for strengthening the school-parent partnership (n=26)..... | 199 |
| 31. Frequencies of respondents' recommendations for strengthening the school-parish partnership (n=20)..... | 200 |



## LIST OF FIGURES

|   |     |
|---|-----|
| 1. Framework for understanding Church teaching on the parent as primary educator (Frabutt & Rocha, 2009)..... | 40  |
| 2. Age of participants, according to CARA generational categories (N=33).....                                 | 173 |
| 3. Years of service of participants in Catholic education (N=33).....   | 174 |

## CHAPTER I

### THE PROBLEM

#### Statement of the Problem

For the Catholic Church, the passing of the faith to baptized children is the right and responsibility of parents, the Church, and its schools (Canon Law Society, 1983; Congregation for Catholic Education [CCE], 1977, 1982, 1988; Congregation for the Clergy, 1997; John Paul II, 1979, 1994; Miller, 2006; Pius XI, 1929; Third Plenary Council, 1884; United States Conference of Catholic Bishops [USCCB], 2005; Vatican II, 1965a). Historically, the Church has taught that parents are the primary educators of their children and it is to them first and foremost that the faith development of their children depends (Canon Law Society, 1983; *Catechism of the Catholic Church*, 1994; CCE, 1977, 1982, 1988; Congregation for the Clergy, 1997; John Paul II, 1979, 1981, 1994; Leo XIII, 1890; Miller, 2006; National Conference of Catholic Bishops [NCCB], 1972, 1978; Paul VI, 1976; Pius XI, 1929; Pontifical Council for the Family, 1983; Third Plenary Council of Baltimore, 1884; USCCB, 2005; Vatican II, 1964, 1965a, 1965b). However, the Church has also maintained that it, too, through its Catholic parishes and schools, has a right and duty to nurture the formation of the baptized of all ages (Canon Law Society, 1983; CCE, 1977, 1982, 1988; Congregation for the Clergy, 1997; John Paul II, 1979, 1994; Miller, 2006; Pius XI, 1929; Third Plenary Council, 1884; USCCB, 2005; Vatican II, 1965a).

The importance of the family, church and school to the faith development of children was central to this study. The necessity of a “dynamic and committed partnership” (p. 2) between these three groups was recognized by the Council of Priests

of the Archdiocese of San Francisco in 2000 with its publication of *Partners in Faith: Parish, School and Family*. Within the report, the Council of Priests articulated the roles, attitudes and beliefs of each of the partners and the dynamic relationship they share, as well as the goals and objectives each group is to embrace and realize if the Catholic faith in its fullness is to be nurtured within Catholic children of the 21<sup>st</sup> century. While these aims had been identified, there had been no previous empirical study to evaluate the extent to which the Council of Priests' recommendations have been fulfilled by the parishes, schools and families in the Archdiocese of San Francisco. Hence, this study sought to understand the perceptions of the parish school principals regarding the attitudes and beliefs articulated by the Council of Priests on the roles of each of the partners and the relationships between them. In addition, this study investigated the implementation of the goals and objectives of the *Partners in Faith: Parish, School and Family* report within the parish schools of the Archdiocese of San Francisco, through the lens of the principal who acts as the "bridge" for the family, the school, and the parish (Fuchs, 1985).

### The Background and Need of the Study

Parents are the first teachers of their children, as proclaimed throughout Catholic teaching (Canon Law Society, 1983; *Catechism of the Catholic Church*, 1994; CCE, 1977, 1982, 1988; Congregation for the Clergy, 1997; John Paul II, 1979, 1981, 1994; Leo XIII, 1890; Miller, 2006; NCCB, 1972, 1978; Paul VI, 1976; Pius XI, 1929; Pontifical Council for the Family, 1983; Third Plenary Council of Baltimore, 1884; USCCB, 2005; Vatican II, 1964, 1965a, 1965b). Research has also affirmed that parents

are the primary influence in young people's lives (Davidson et al., 1997; Smith and Denton, 2005). However, according to Davidson et al., (1997):

Parents often feel they have more expertise in other areas than they do in religious formation. As a result, they turn to catechists and parish religious educators for support and advice. They may even turn a great deal of their responsibility for religious formation over to church leaders. (p. 211)

This study aimed to investigate the results of an archdiocesan-wide effort to strengthen the accord between parents and the parishes and schools that assist them in the faith formation of their children.

In June of 2000, the Council of Priests of the Archdiocese of San Francisco published the *Partners in Faith: Parish, School and Family* report based on two years of dialogue with the key stakeholders in Catholic education in the Archdiocese: pastors, principals, teachers, parents, and board members. The report addressed concerns on the collaboration among parishes, schools and families in the Archdiocese's parish schools regarding the faith formation of children. In the report, the Council of Priests identified the attitudes and beliefs that each of the three partners should foster relative to the faith formation of children. It also articulated five goals and 23 objectives for how parents, faculties, and priests may work together to effectively foster the Catholic faith among students in the Archdiocesan parish elementary schools.

To understand the history of the *Partners in Faith: Parish, School and Family* (2000) report, the researcher interviewed two key members of the Council of Priests, who drafted and published this initiative, and who currently serve the Archdiocese of San Francisco as its auxiliary bishops: Bishop Robert McElroy and Bishop William Justice. According to Bishop Robert McElroy, who chaired the Council of Priests' Committee on

Schools and served as the primary author of the *Partners in Faith: Parish, School and Family* report, the document was born from the pastors' discussion concerning ways in which they could both support and challenge the home, school, and parish in nurturing the faith formation of children in the Archdiocese of San Francisco. He pointed out that while financial concerns had been a frequent topic of concern for the Council of Priests and had led to strategic plans for the Archdiocese, this particular initiative was unique in that it was focused "purely on faith formation". The initiative, according to Bishop McElroy, concentrated on "how the three principal groups, namely the parish, the schools and, the parents, who are the first teachers of their children in the ways of faith, hope, and love, can work together to maximize faith development in the children and also, within family life as a whole" (personal communication, August 16, 2013).

According to Bishop McElroy, the concerns that motivated the writing of *Partners in Faith: Parish, School and Family* (2000), nearly 15 years ago, persist today. He said, "I tend to think that you could write the same report today and it would still be a good report. It would be a good model for schools" (personal communication, August 16, 2013). He acknowledged, however, that follow-through on the *Partners in Faith* report has been challenging. He noted that long-term goals are harder to achieve when more immediate priorities (for example, administrative and financial concerns) require attention.

Bishop William Justice, current auxiliary bishop of San Francisco, who served as a pastor on the Committee on Schools which drafted the report, recalled the spirit of pastors as they undertook the writing of the *Partners in Faith: Parish, School and Family* report. He remembered, "We are in this together; the growth of faith is the community's

responsibility” (personal communication, December 3, 2013). For the Bishop, the community included the parish, the school, and the family. A primary concern for the pastors was the issue of family mass attendance. The cooperative effort to develop a plan like *Partners in Faith: Parish, School and Family* was motivated by a desire to increase family participation in worship. Like Bishop McElroy, Bishop Justice acknowledged the challenge of follow-through on the *Partners in Faith* report because pressing financial concerns and administrative duties have required increasing attention from pastors and principals. Nevertheless, Justice attested, an investigation into the implementation of *Partners in Faith: Parish, School and Family* would be helpful to assess how the Archdiocese did in the implementation and to make recommendations relevant to the present day.

The Council of Priests (2000) through its *Partners in Faith: Parish, School and Family* report sought to address the cultural challenges that Catholic school educators in the Bay Area faced. It identified the culture of the Bay Area to be technical, relativistic, secularized, and hostile to faith. It also noted that parents tended to place greater value on the educational excellence of their children than on their faith formation and character development. The Council of Priests noted that the challenges of family priorities are compounded by the following realities: (a) the increasing ministerial demands on pastors and parish staffs that results in less time dedicated to the parish school, and (b) the competitive economic climate and high cost of living in the Bay Area, which make the finding of competent teachers who can witness to the Catholic faith more difficult.

The views of the Council of Priests (2000) echoed those of Walch (1996), whose history of the Catholic parish school noted the changing structure of the American family

as a factor for its decline in the United States. In addition, Walch found that, “Catholic families no longer have the time or energy to contribute to the operation and maintenance of a private parish school” (p. 242). Moreover, he found that they value the economic security of their children over their spiritual development. For both the Council of Priests and Walch, these realities support the need for attention to aiding the home, school and church’s efforts relative to the faith formation of children.

In addition, the work of Nuzzi, Holter and Frabutt (2013) concerning the faith formation of youth in modern times through the lens of the Catholic elementary school principal affirmed the need for this study. The researchers found that more and more, the Catholic school is called to take responsibility for the faith formation of children. They suggested that the changes in the family structure over the past 30 to 40 years contribute to this finding.

According to the Archdiocesan superintendent, Maureen Huntington, the *Partners in Faith: Parish, School and Family* report continues to serve as a guiding reference for administrators in the Archdiocese’s 50 parish elementary schools and is reviewed in the orientation for new principals (M. Huntington, personal communication, July 29, 2013). In the operative *Administrative Handbook for Elementary and Secondary Schools* (2006) for the Archdiocese of San Francisco, it is noted “that the formation of faith and intellectual development illuminated by Gospel message to children, youth and adults is central to the life of the parish” (#2211). The *Administrative Handbook for Elementary and Secondary Schools* further states that the principal’s “highest priority is the building of a Christian community of faith in which the Christian message and experiences of community, worship, service, and social concern are integrated” (#2223).

In the *Administrative Handbook for Elementary and Secondary Schools* (2006), the pastor is named the spiritual leader and chief administrative officer of the parish school, and the implementation of the vision and norms of the *Partners in Faith: Parish, School and Family* report (2000) is listed as one of his responsibilities. As the head of the parish, the pastor is charged with integrating school families into the worship and service of the parish, for assisting in the adult faith formation of parents in the school, and for encouraging parents in their role as primary educator in the faith. Additional pastoral responsibilities include providing for the spiritual and the moral welfare of the faculty, students and families. This guiding document states that these pastoral responsibilities are to be carried out with the assistance of the Parish School Consultative Board and in consultation with the school principal, who oversee the operations of the parish school and who aid in school-parish policy making. While there is a clear delineation of responsibility for pastors and principals in the *Administrative Handbook for Elementary and Secondary Schools*, there has been no research to determine the *Partners in Faith: Parish, School and Family* report's impact on the partnership between parishes, schools, and families or the implementation of the stated goals and objectives in the parish elementary schools of the Archdiocese of San Francisco.

The principal's perceptions were investigated in this study because of the critical role the principal plays in the partnership of the home, school, and parish. Listed under the general responsibilities of the school principal in the *Administrative Handbook for Elementary and Secondary Schools* (2006) is the duty to "interact with the parent, parish and general public communities" (#2223). In the area of building Christian community,



the principal is called to “foster communication among the pastor, parish, and school community” (#2224).

The key role of the principal within Catholic schools is consistent throughout Catholic educational literature. For Fuchs (1985), “the principal is the ‘bridge’ between the school, the pastor, and the parish, and can facilitate valuable exchanges among them” (p. 55). Buetow (1988) emphasized the pastoral aspect of the principal’s role with the other members of the school community. He said, “The principal is like a trusted counselor who facilitates the marriage of God and His people, or a parent whose decisions make Christ’s presence more palpable in people’s lives, or even a priest who encourages sacrificial love as expressions of the community’s *esprit de corps*” (p. 260). For Thomas and Davis (1989), “the principal is in a prime position to foster a sense of bondedness between the school families and the parish community” (p. 48).

Muccigrosso (1996a) maintained that the principal is called to serve as a “catalyst and nurturer of the spiritual growth of all component members of the Catholic school community” (p. 8). Recalling the spirit of Vatican II, Curran (1996) noted: “It is incumbent upon the principal in the Catholic school to further communication and collaborative activities among the parents, pastor and teachers in the building up the People of God who are the Church” (p. 16). Pastors surveyed by Brock and Fraser (2001) reported that the school principal provides an important and necessary link to parents because, “Some individuals are more comfortable approaching the principal than the pastor” (p. 97). The work of Fulton (2002) suggested that the emphasis in educational literature on leadership empowerment and collaboration call upon the principal to serve as “community builder” and “unifying agent” (p. 27).

The Catholic educational literature on the key role of the principal as a central force in the relationship among the parish, the school, and the family is reaffirmed in the work of Sergiovanni (1991), which found that the principal is responsible to “build a covenant of shared values” (p. 180) and to foster a “bonding” (p. 180) that allows the school to be transformed from an organization to a community (p. 180). For Sergiovanni, Kelleher, McCarthy and Fowler (2009), the principal serves a liaison role, “linked in a web of relationships” (p. 205). In addition, Sergiovanni et al. concluded that, “Perhaps the most powerful image of the principal today is that of the person in the middle beset by the kinds of conflicts and dilemmas that appear in most human triangles” (p. 196). In the Catholic school, the principal, the pastor, and the parent comprise this triangle.

Collectively, the aforementioned factors and circumstances provide the background and need for this study, and support the researcher’s decision to examine the extent to which the *Partners in Faith: Parish, School and Family* (2000) directive has been addressed in the Archdiocese of San Francisco’s 50 parish elementary schools through the lens of the principal.

### Conceptual Framework

The teachings of the Catholic Church, flowing from Vatican II (1965a) and articulated in the catechetical documents *To Teach as Jesus Did* (NCCB, 1972) and *Sharing the Light of Faith* (NCCB, 1978), constituted the conceptual framework for this study. The development of these documents was the result of a broad consultative process (Walsh, 1996; Zaums, 1996) and called the Church to modeling consultation as

an example for work within the Church. *Partners in Faith: Parish, School and Family* (2000) is such an example.

The Church teachings which underpin the concepts addressed in the *Partners in Faith: Parish, School and Family* report may be divided into three broad themes. The first concerns the roles of the parents, the principal and the pastor relative to the faith formation of children. The second centers on the relationships between the principal and the parents, and the principal and the pastor. The third focuses on the goals that these groups need to promote in order to effectively foster the faith formation of children. These goals center on the concepts of (a) collaboration, (b) a witnessing community, (c) worship, (d) Christian service, and (e) adult faith formation.

The first theme, the roles of each of the partners, can be divided into three areas: (a) the role of the parent in the faith formation of their children, (b) the role of the principal in the faith formation of the children in the parish school, and (c) the role of the pastor in the faith formation of the children in the parish school. These roles were addressed at various points throughout *To Teach as Jesus Did* (NCCB, 1972) and comprehensively in the section on catechetical personnel in *Sharing the Light of Faith* (NCCB, 1978).

Both of these documents, *To Teach as Jesus Did* (NCCB, 1972) and *Sharing the Light of Faith* (NCCB, 1978) cited the *Declaration on Christian Education* (Vatican II, 1965a) as a catechetical reference point, particularly when they described parents as the foremost catechists of their children (Vatican II, 1965a, ¶3). This theme is addressed repeatedly throughout the NCCB's catechetical statements. In *To Teach as Jesus Did*,

the NCCB (1972) declared, “In the family, children learn to believe what their parents’ words and example teach about God” (§25). The NCCB also pointed out that because all human beings are flawed, parents need to be aware of their limitations. Nonetheless, they are called to persevere in their parental efforts through failures and disappointments for by doing so “they help their children learn what faith, hope, and love mean in practice” (§50).

In *Sharing the Light of Faith*, the NCCB (1978) pointed out the duty of parents to witness a lived faith. It noted, “Their active involvement in the parish, their readiness to seek opportunities to serve others, and their practice of frequent and spontaneous prayer, all make meaningful their professions of belief” (§212). In the same document, it acknowledged that although the parent is considered the foremost catechist, there is a mutuality in the lived experience of family catechesis, noting: “The parents not only communicate the Gospel to their children, but from their children they can themselves receive the same Gospel as deeply lived by them” (§226). Thus, the family becomes the “Church in miniature”, the “domestic Church” (§226).

The role of the Catholic school principal was explicitly addressed in *Sharing the Light of Faith* (NCCB, 1978) with reference to the principal’s role as catechetical leader (§215). The principal is called to ensure the four aims of Catholic education: message, community, worship, and service. As such, the principal is responsible for (a) hiring teachers as catechists, (b) providing ongoing catechesis for teachers, so they too can grow in faith, (c) collaborating with faculty to develop an appropriate religion curriculum, and communicating the importance of religion, (d) fostering community, (e) collaborating with the parish and diocese to implement an integrated approach to catechesis, and (f)

providing accountability and evaluation of the school's catechetical efforts. The principal plays a critical role in linking the school, the family, and the parish together.

In *Sharing the Light of Faith*, the NCCB (1978), called the pastor to be a leader in developing the faith community under the guidance of the Holy Spirit. The NCCB described the pastor as providing "indispensable catechetical functions" (§217). Namely, the pastor's role includes: (a) encouraging and supporting catechists, (b) preaching, (c) sacramental ministry, and (d) planning and carrying out the catechetical ministry by identifying the parish's needs, goals and priorities. The pastor is called by the NCCB to articulate the needs, goals, and priorities, and plan for their realization.

The second theme, the relationships between the principal and the parents and between the principal and the pastor, were alluded to in *Sharing the Light of Faith* (NCCB, 1978). The section on the catechetical responsibilities of the principal does not specifically mention the principal's role as the liaison to the parents. However, the section on the role of the parent does mention the relationship of the Church community to the parents. In a Catholic school, the principal acts as a representative of the Church community, so this section is relevant to a discussion of the relationship between the principal and the parents. The NCCB stated, "The Church community keeps its promise to parents by providing programs intended specifically to help them in their catechetical role" (§212). Programs specifically mentioned by the NCCB included sacramental preparation and moral development, areas which are covered in the Catholic school curriculum for which the principal is responsible. Particular attention should be paid, according to the NCCB, to familiarizing parents with the stages in children's spiritual growth and the relevance these have for the parents' catechetical efforts.

The relationship between the principal and the pastor was alluded to *Sharing the Light of Faith* (NCCB, 1978) when the pastor's duty to plan and carry out the catechetical ministry was described. The pastor is called to work with a variety of other ministers, including the principal, in this task, and is encouraged to "make as much use as possible of team ministry" (§218). In fulfilling these expectations, the pastor is also called to respect the nine organizational principles for catechetical programs that are described in the document. These principles include: (a) person-centered planning, (b) shared responsibility, (c) subsidiarity, (d) articulated philosophy and goals, (e) communication and accountability, (g) concern for the equitable allocation of available services, opportunities, and resources, (h) need-based structures, and (i) continuous evaluation (NCCB, 1978). These principles provide a basis for the relationship between the pastor and the principal.

The third theme concerns the goals that the three partners—family, school, and parish—are called to realize to effectively foster the faith development of children. The *Partners in Faith: Parish, School and Family* (2000) report identified five goals: (a) collaboration, (b) a witnessing community, (c) worship, (d) Christian service, and (e) adult faith formation. In the NCCB's (1972) pastoral letter, *To Teach as Jesus Did*, the importance of collaboration, a witnessing community, Christian service and adult faith formation were declared.

The first goal that the tripartite partnership of family, school, and parish needs to address is collaboration, according to the Council of Priests (2000). By working together to foster the faith development of children, each partner is able to accomplish more. Central to this goal is the understanding that the school is a ministry of the whole parish.

This reality was articulated by the NCCB (1972) in *To Teach as Jesus Did*, which suggested that “Parishes which have Catholic schools should explore new ways of placing them more directly at the service of the entire parish community” (§94). In addition, the NCCB called on parish leaders to integrate all pastoral and educational programs so as to complement and assist one another. In *Sharing the Light of Faith*, the NCCB (1978) addressed the mutual relationship between the school and parish communities. It stated,

A parochial school is also a community within the wider community, contributing to the parish upon which it depends and integrated into its life. Integration and interdependence are major matters of parish concern; each program in a total catechetical effort should complement the others.” (§232)

It further asserted, “The experience of community in the schools can benefit and be benefitted by the parish” (§232).

The second goal that the tripartite partnership is urged to realize with the *Partners in Faith: Parish, School and Family* (2000) initiative is that of becoming a witnessing community. This goal is one of the prominent themes in the NCCB (1972) pastoral letter, *To Teach as Jesus Did*. In it, the NCCB declared, “Community is at the heart of Christian education not simply as a concept to be taught but as a reality to be lived” (§23). It noted that Christians are called to act on the message they receive, “witnessing as individuals and a community to all that Jesus said and did” (§19). In addition, the NCCB placed special emphasis on the place of community in a Catholic school. It declared, “Building and living community must be prime, explicit goals of the contemporary Catholic school” (§108). Moreover, it called all members of the Catholic school community to witness a faith which is “living, conscious and active” (§106). The NCCB pointed to the example

of teachers as special role models, stating “the integration of religious truth and values with the rest of life is brought about in the Catholic school not only by its unique curriculum, but, more important, by the presence of teachers who express an integrated approach to learning and living in their private and professional lives” (§104).

The importance of role modeling in faith was again emphasized by the NCCB (1978) in *Sharing the Light of Faith*. The most important task of catechesis to children and youth, according to the NCCB, “is to provide, through the witness of adults, an environment in which young people can grow in faith” (§181). The example provided by the adults has a far-reaching impact throughout catechetical ministry. To this point, the NCCB noted, “Children accustomed to seeing others give witness to their faith are more likely to be ready for a fuller, more systematic presentation of concepts, forms of liturgical expression, and religious practices” (§178). As children mature, the need for role models continues, it added: “The example of living faith given by others—at home and in the larger community—remains highly important and catechetically effective” (§179).

The third goal of the tripartite partnership for the faith formation of children as described by the Council of Priests (2000) is worship. In *Sharing the Light of Faith*, the NCCB (1978) claimed that through worship, the Church is strengthened and gives witness and service. In addition, it stated, “Eucharist forms Church” (§120). As such, “Eucharist and Church are the basic realities, bearing the same names: communion and Body of Christ” (§120). For the NCCB, “Eucharist is the heart of Christian life” (§121). Even as the NCCB offered directives for special efforts to involve youth in liturgical



celebrations, it affirmed “the value of family worship and worship with the larger parish community” (§137).

The fourth goal of the tripartite partnership for the faith formation of youth as described by the Council of Priests (2000) is Christian service. For the NCCB (1972), Christian service is a fundamental aim of Catholic education. In addition, it maintained that service is a direct result of involvement in the Christian community. It claimed, “The experience of Christian community leads naturally to service” (§28). Calling to mind the imperative of the 25<sup>th</sup> chapter of the Gospel of Matthew in which Jesus provided a parable to describe the last judgment, the NCCB claimed that: “the success of the Church’s educational mission will also be judged by how well it helps the Catholic community to see the dignity of human life with the vision of Jesus and involve itself in the search for solutions to the pressing problems of society” (§10). The call to Christian service impacts and is impacted by all of the goals of partnership identified in *Partners in Faith: Parish, School and Family* (2000): collaboration, community, worship, and adult faith formation.

The fifth goal of partnership for the faith development of youth as described by the Council of Priests (2000) is adult faith formation. This goal was placed at the forefront of the NCCB (1972) statement *To Teach as Jesus Did* which decreed, “The continuing education of adults is situated not at the periphery of the Church’s educational mission, but at its center (§43). The NCCB observed that faith formation programs for children and youth “find completion” in adult education (§47). Through adult education, the NCCB emphasized, the building of community and Christian service can be realized.

In *Sharing the Light of Faith*, the NCCB (1978) identified the impact of parents as primary among the human factors which influence the catechetical process. It noted, “This is the principal reason for the current emphasis on preparation for parenthood and parent education, as well as a subsidiary motive for adult education” (§25). The NCCB affirmed that parent education is a direct beneficiary of efforts towards adult education. It claimed, “The Church, especially through the parish, should provide an intensified support system for family life” (§25). Furthermore, the NCCB called for increased efforts towards the formation of adults. It declared, “Without neglecting its commitment to children, catechesis needs to give more attention to adults than it has been accustomed to do” (§40). According to the NCCB, adult catechesis gives parents additional instruction to help them in carrying out their particular responsibilities. It explained,

Because of its importance and because all other forms of catechesis are oriented in some way to it, the catechesis of adults must have high priority at all levels of the Church. The success of programs for children and youth depends to a significant extent upon the words, attitudes and actions of the adult community, especially parents. (§188)

Stated most succinctly in *To Teach as Jesus Did*, “a parent component must be part of church-sponsored educational programs” (NCCB, 1972, §59).

The conceptual framework for this study rests solidly on the teachings of the Catholic Church as expressed by the NCCB (1972, 1978) in its statements on catechesis and founded on the work of Vatican II (1965a). The consultative process employed in developing *To Teach as Jesus Did* (1972) and *Sharing the Light of Faith* (1978) was mirrored in the work of the Archdiocese of San Francisco Council of Priests, which developed the *Partners in Faith: Parish, School and Family* (2000) report. The roles and relationships of the three key partners who are most involved in the faith formation of

children, namely the parish, the school, and the family and the relationships among them were articulated in the NCCB's (1972, 1978) documents as were the underpinnings for the goals of the partnership that became articulated in the *Partners in Faith: Parish School and Family* (2000) report: (a) collaboration, (b) a witnessing community, (c) worship, (d) Christian service, and (e) adult faith formation. The conceptual framework is presented in Table 1.

Table 1

*Framework for understanding NCCB (1972, 1978) post-Conciliar teaching on partnership roles, relationships, and goals*

| Themes                            | Components   |
|-----------------------------------|--|
| The roles of the partners         | <ul style="list-style-type: none"> <li>• Parish (Pastor)</li> <li>• School (Principal)</li> <li>• Family (Parent)</li> </ul>   |
| The relationships of the partners | <ul style="list-style-type: none"> <li>• Relationship between the principal and the parents</li> <li>• Relationship between the principal and the pastor</li> </ul>                  |
| The goals of partnership          | <ul style="list-style-type: none"> <li>• Collaboration</li> <li>• A witnessing community</li> <li>• Worship</li> <li>• Christian service</li> <li>• Adult faith formation</li> </ul> |

*Note.* NCCB post-Conciliar documents are *To Teach as Jesus Did* (1972) and *Sharing the Light of Faith* (1978).

### Purpose of the Study

The purpose of this study was to investigate the perceptions of the parish school principals within the Archdiocese of San Francisco regarding the roles, attitudes, and beliefs of principals, teachers, parents, and pastors relative to the faith formation of children as articulated by the Council of Priests (2000) in the *Partners in Faith: Parish, School and Family* report. It also explored their perceptions regarding the extent to which

the goals and objectives identified in the *Partners in Faith: Parish, School and Family* report have been implemented within their respective schools. In addition, it examined their perceptions regarding the factors that have either facilitated or challenged the school's partnership with the parish and with the family relative to the fostering of the faith formation of children. Finally, it explored the principals' recommendations for strengthening the partnership of the parish, school, and family to form the next generation in faith.

### Research Questions

1. What are the perceptions of the parish school principals of the Archdiocese of San Francisco regarding the roles, attitudes, and beliefs of principals, teachers, parents, and pastors relative to the faith formation of children as articulated by the Council of Priests (2000) in the *Partners in Faith: Parish, School and Family* report?
2. To what extent do the parish school principals of the Archdiocese of San Francisco perceive the goals and objectives of the *Partners in Faith: Parish, School and Family* report to have been implemented within their respective schools?
3. What factors do the parish school principals of the Archdiocese of San Francisco identify as supporting the school-*parent* partnership in fostering the faith formation of children?
4. What factors do the parish school principals of the Archdiocese of San Francisco identify as challenging the school-*parent* partnership in fostering the faith formation of children?

5. What factors do the parish school principals of the Archdiocese of San Francisco identify as supporting the school-*parish* partnership in fostering the faith formation of children?
6. What factors do the parish school principals of the Archdiocese of San Francisco identify as challenging the school-*parish* partnership in fostering the faith formation of children?
7. What recommendations do the parish school principals of the Archdiocese of San Francisco have for strengthening the school-*parent* partnership to form the next generation in faith?
8. What recommendations do the parish school principals of the Archdiocese of San Francisco have for strengthening the school-*parish* partnership to form the next generation in faith?

### Significance of the Study

This study provides a current portrait of the partnership among parishes, schools, and families in the Archdiocese of San Francisco and the extent to which the *Partners in Faith: Parish, School and Family* (2000) report impacted efforts to work collaboratively to ensure the faith development of the students in the parish elementary schools of the Archdiocese, through the lens of the principal. In addition, this study contributes to the limited Catholic educational literature related to parents in their role as primary educators in the faith development of their children. Much of the present literature focuses on the public policy debate regarding parental choice in education, one subtheme in Frabutt and Rocha's (2009) analysis of Church documents on the role of parents in Catholic education. With the exception of the research emanating from the Alliance for Catholic

Education (ACE) at the University of Notre Dame, which has provided a conceptual framework for Church teaching related to the parent as primary educator (Frabutt & Rocha, 2009), as well as pastor perspectives (Nuzzi, Frabutt & Holter, 2008), limited literature in Catholic educational research focuses on parents, Catholic schools, and faith, despite the consistent teaching in Church literature on the primary role of parents in the education of their children.

This study informs stakeholders in Catholic education, including parishes, schools, dioceses, and religious community networks in providing support and leadership to parents in their catechetical responsibilities by reporting on the experience of the parish schools of the Archdiocese of San Francisco following the implementation of the *Partners in Faith: Parish, School and Family* (2000) report. All Catholic schools have the opportunity to reach out to parents. The teaching mission of all Catholic schools requires that the school work in partnership with parents. Primary and secondary schools frequently state this explicitly in their mission and philosophy statements. While the focus of this particular study was on the parish elementary schools of the Archdiocese of San Francisco, the results might influence additional Catholic school networks in their work with parents by providing insights into how the parish schools of one archdiocese have partnered with parents in the faith formation of their children.

Finally, because the *Partners in Faith: Parish, School and Family* (Council of Priests, 2000) report attempted to address some of the challenges to effective cooperation between parish, school, and family, research about the impact of its implementation can provide illumination on the strides that have already been made in forming partnerships and the abiding concerns which continue to linger. The impact of the report and its

implementation may have lessons for other dioceses attempting to forge “dynamic and committed partnerships” (p. 2) between the parish, the school, and the family. According to the CCE (1982) in *Lay Catholics in Schools: Witnesses to Faith*, the sustenance and quality of Catholic schools is linked to cooperation across these stakeholder groups: parish, school, and family. The future vitality of the parish school requires strong partnerships among the three.

### Limitations of the Study

Four concepts—the element of time, the diversity in the population served within San Francisco’s parish schools, the study’s methodology, and its participants contributed to the limitations of the study. First, was the element of time. It has been nearly 15 years since the *Partners in Faith: Parish, School and Family* (Council of Priests, 2000) report was published and in that time, there may have been personnel changes relative to both the principal and pastor positions in the schools surveyed. Consequently, newer principals may have less familiarity with the history of the *Partners in Faith: Parish, School and Family* report and the process that led to it. They may also be unaware of the school’s implementation of the report. They would, however, by virtue of their principalship have the capacity to comment on the goals and objectives listed in the report, and their schools’ current implementation of them.

The second limitation concerned the diversity in the population served within the Archdiocese of San Francisco parish schools. This limitation was also articulated by the Council of Priests (2000) when *Partners in Faith: Parish, School and Family* was first published. In the researcher’s interview with him, Bishop McElroy noted that the Council of Priests was sensitive to the fact that there were parish schools in San

San Francisco that served predominantly non-Catholic populations, particularly Chinese families. He also pointed out that many of San Francisco's parish schools served commuter families, who live outside the city of San Francisco. Therefore, such families would not be participants in the life of their school's parish. In addition, he noted that many schools in the city of San Francisco served non-Catholic students (personal communication, August 16, 2013). However, that is less the case in Marin and San Mateo counties, which are also included in the Archdiocese of San Francisco (M. Huntington, personal communication, July 29, 2013). The limitation is that the *Partners in Faith: Parish, School and Family* report focused solely on the school and parish's partnership with Catholic parents relative to the faith formation of their Catholic children. Since the population of the families served by San Francisco's parish schools of today continues to mirror the diversity that Bishop McElroy pointed out in the 2000s, the focus of the *Partners in Faith: Parish, School and Family* report and this study are not applicable to all who are present in the schools surveyed.

The third limitation of the study centered on its methodology: survey research. A census of all the principals of parish schools in the Archdiocese of San Francisco provided a broad overview of the implementation of *Partners in Faith: Parish, School and Family* (2000) across the Archdiocese. It is difficult, however, for a survey of the perceptions of one individual (namely, the principal) to fully capture the richness of faith formation efforts across an entire school community. Furthermore, the respondents' motivation for participating cannot be fully ascertained (Orlich, 1978). Because some of the respondents participated in the data collection as a group, their freedom, or lack of same, to opt out must be considered. A related limitation was the tendency for social



desirability, whereby the participants may desire to portray a better image of themselves, even though the confidentiality of their responses is guaranteed. Principals might be inclined to present their schools in the most favorable light in terms of the *Partners in Faith: Parish, School and Family* implementation. Additionally, there are limitations inherent to the use of the Likert scale, which cannot fully capture the gradations of perceptions, particularly how respondents interpret the center category of “neither agree nor disagree.” Similarly, for the sake of time required by the principals to complete the survey instrument, the survey investigated only one best practice under each of the five goals of the *Partners in Faith: Parish, School and Family* report rather than a broader listing of activities related to each goal. Some principals did choose to offer a more extensive list relative to their school’s best practices.

The final limitation related to the study’s delimitation of its sample population, that is, surveying only the parish school principals within the Archdiocese of San Francisco. The single perspective of the principal as leader of the school is incomplete when considering a tripartite partnership among parish, school, and family. If time and resources were limitless, similar surveys would be undertaken of the pastors of parish elementary schools, to capture the parish perspective, as well as parents, to consider their perspectives as leaders of families attending both the school and parish. However, this researcher decided to focus on the principal as the “bridge” (Fuchs, 1985) between the parish and the family. The principals were also a more accessible group for the researcher, given her previous role as a principal of a Catholic school within the Archdiocese of San Francisco.

### Definition of Terms

|   |   |
|---|---|
| Alliance for Catholic Education (ACE):                | A Center in the Institute for Educational Initiatives at the University of Notre Dame which provides service to and research on Catholic schools.   |
| Catechesis:   | The process by which a person's "faith become(s) living, conscious, and active, through the light of instruction" (Vatican II, 1965b, ¶14). It is a lifelong process for the individual and a constant and concerted pastoral activity of the Christian community (NCCB, 1978, ¶32). It is distinguished from religious instruction, which has as its aim the acquisition of knowledge (CCE, 1988, ¶69).        |
| Catechist:  | Anyone who participates formally or informally in catechetical ministry (NCCB, 1978, ¶204).   |
| Center for Applied Research in the Apostolate (CARA): | Research center on all aspects of Church ministry, located at Georgetown University.  |
| Congregation for Catholic Education (CCE):            | The arm of the Roman Curia responsible for Catholic education in seminaries, universities, and Catholic schools. It is served by a Cardinal prefect and a secretary. It has 31 members (cardinals, archbishops and bishops), a staff of 25, and 31 consultants. It was named the "Sacred Congregation for Catholic Education" by Pope Paul VI in 1967 and given its current name by Saint John Paul II in 1988. |
| National Catholic Educational Association (NCEA):     | Membership organization for all Catholic educators, founded in 1904, with headquarters in Washington, D.C.  |
| National Catholic Welfare Conference (NCWC):          | The NCWC was the name of the body of American bishops prior to their restructuring as the National Conference of Catholic Bishops (NCCB) in 1966. It was established in 1922 to address the bishops' concerns on issues like education, immigration and social action.  |
| National Conference of Catholic Bishops (NCCB):       | The name that applied to the body of U.S. bishops from 1966-2001. The NCCB attended to the Church's affairs in the U.S., fulfilling the Vatican II mandate that bishops exercise their pastoral ministry together. The NCCB operated through committees   |

|  |   |
|--|---|
|  | made up exclusively of bishops, many of which had full-time staff organized in secretariats.  |
| National Federation for Catholic Youth Ministry (NFCYM): | Membership organization for all parish and diocesan leaders working in youth ministry, headquartered in Washington, D.C.  |
| National Study on Youth and Religion (NSYR):             | The NSYR (Smith & Denton, 2005) was a landmark effort to examine the faith practices of teenagers. It was the largest, most comprehensive and detailed study ever conducted of youth religious experience in the United States.   |
| Parent as Primary Educator:                              | Central tenet of Church teaching on Christian education, establishing the parent's duty towards their children's spiritual formation.   |
| Parish:  | "A certain community of Christ's faithful stably established within a particular Church, whose pastoral care, under the authority of the diocesan Bishop, is entrusted to a parish priest as its proper pastor." (Canon Law Society, 1983, Canon 515).  |
| Parish school:   | A Catholic school sponsored by a single parish; synonymous with "parochial" school. The majority (73%) of Catholic elementary schools nationally are parish-sponsored (McDonald & Schultz, 2011). Other types of Catholic elementary schools include interparish (13%), diocesan (8%), and private (6%), which could be sponsored by a religious community or another independent Catholic entity. For the purposes of this study, only principals of parish elementary schools within the Archdiocese of San Francisco were invited to participate in the survey (N=50). Within the Archdiocese of San Francisco, there are nine Catholic elementary schools which are not parish schools. One is a diocesan school, formerly a parish school. One is a private independent school that is comprised of two former parish schools. Seven are sponsored by religious communities. |
| Pastor:  | "The proper shepherd exercising pastoral care in the community entrusted to him." (Canon Law Society, 1983, Canon 515).   |

|   |  |
|---|--|
| Principal:  | The spiritual, educational, and administrative leader of a Catholic school community (Ciriello, 1994; Manno, 1985). This study emphasizes the spiritual leadership of the principal.   |
| United States Catholic Conference (USCC):             | The USCC was established jointly with the NCCB in 1966. Through the USCC, the bishops collaborated with other Catholics to address issues concerning the Church as part of the larger society. Its committees included lay people, clergy and religious in addition to the bishops.                |
| United States Conference of Catholic Bishops (USCCB): | The current name for the body of bishops in the U.S. On July 1, 2001 the NCCB and the USCC were combined to form the USCCB, which continues the work formerly done by the NCCB and the USCC. The bishops themselves form approximately 17 committees, each with its own particular responsibility. |
| Vatican II:   | Ecumenical Council of the world's Catholic bishops that occurred in Rome from 1962-1965 to "debate the future of Catholicism" (Hahnenberg, 2007, p. 2). Referred to as the "Second Vatican Council", it "set the church on a path of inner renewal and outward engagement with the world" (p. 2).  |

## CHAPTER II

### THE REVIEW OF THE LITERATURE

#### Restatement of the Problem

Faith formation in Catholic Church teaching is the right and responsibility of parents, the Church, and its schools (Canon Law Society, 1983; CCE, 1977, 1982, 1988; Congregation for the Clergy, 1997; John Paul II, 1979, 1994; Miller, 2006; Pius XI, 1929; Third Plenary Council, 1884; USCCB, 2005; Vatican II, 1965a). The necessity of a “dynamic and committed partnership” (p. 2) among the three groups was recognized by the Council of Priests (2000) of the Archdiocese of San Francisco with its publication of *Partners in Faith: Parish, School and Family*. In this report, the Council of Priests articulated the roles, attitudes, and beliefs of the parent, the principal, and the pastor regarding the faith formation of children which should characterize the parish school. In addition, the Council of Priests stated the goals and objectives each group are called to embrace and realize if the Catholic faith in its fullness is to be nurtured within Catholic children of the 21<sup>st</sup> century. While these aims were articulated, there had been no previous empirical study to evaluate the extent to which the Council of Priests’ recommendations have been fulfilled by the parishes, schools and families in the Archdiocese of San Francisco. Hence, this study sought to examine the implementation of *Partners in Faith: Parish, School and Family* (2000), through the lens of the principal who acts as the “bridge” (Fuchs, 1985) between the family, the school, and the parish.

#### Introduction and Overview

During the 19th century, all of the bishops of the United States gathered in plenary council on three occasions. During their third meeting, the Third Plenary

Council of Baltimore (1884), the bishops decreed that a parish school should be built near every Catholic Church (Walch, 2004). During this plenary council, the bishops also described the home, the Church, and the school as the “three great educational agencies” (§32). They further stated that a parish is incomplete without a school and called on pastors and parents to take up the responsibility of establishing a school for each parish. In the ensuing 130 years, Church teaching has affirmed the partnership of three critical entities—the family, school and parish—relative to the faith formation of children (Canon Law Society, 1983; CCE, 1977, 1982, 1988; Congregation for the Clergy, 1997; John Paul II, 1979, 1994; Miller, 2006; Pius XI, 1929; Third Plenary Council, 1884; USCCB, 2005; Vatican II, 1965a).

This study’s review of literature is presented in four sections. The first section examines the importance of partnership as articulated and promulgated through Church teaching from Vatican II (1965a) and through the experience of two recent Catholic Church initiatives. The second section addresses the literature concerning the roles of the three key leaders who partner in the faith formation of children in a Catholic school: the parent, the principal, and the pastor. The third section reviews the literature about the critical relationship between the principal and the school’s parents, as well as the critical relationship between the parish school principal and the pastor. Finally, the fourth section of this literature review addresses the relevant literature concerning the five central themes of partnership that are articulated in the *Partners in Faith: Parish, School and Family* (2000) report: (a) collaboration, (b) a witnessing community, (c) worship, (d) Christian service, and (e) adult faith formation.

## The Importance of Partnership in the Catholic Church and its Schools

Vatican II (1965a) declared that “Cooperation is the order of the day” within the Catholic Church and its educational institutions and that “every means should be employed to foster suitable cooperation” (§12) among those involved in the pastoral ministry and mission of the Catholic Church. This spirit has been imbued in the continued support for partnership among the groups involved in the Catholic school. As Secretary of the CCE, Miller (2006) stated that a spirit of communion is the guiding principle of Catholic education and extends from educators, to ecclesial authorities, to parents. Miller described a re-emphasis in the partnership with parents that focused more on planning and evaluating the school’s mission and less on academic problems.

Two recent educational efforts in the Church have established partnership as a primary goal. The first effort is the development and promulgation of the *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (Ozar & Weitzel-O’Neill, 2012). This landmark document was the result of efforts from the Center for Catholic School Effectiveness, School of Education, Loyola University, Chicago, in partnership with the Barbara and Patrick Roche Center for Catholic Education, Lynch School of Education, Boston College. The document was produced after two years of collaboration among Catholic educators throughout the United States. Sharing their “collective wisdom, expertise, experience, and passion” (p. iii) were scholars and Catholic educational leaders, superintendents, principals, bishops, religious community leaders, pastors, and donors. The resulting standards provide a common framework for Catholic school effectiveness. The document included (a) defining characteristics, which flow from the Holy See’s teaching on Catholic schools (Miller,

2006), (b) standards, which describe the policies and programs that operate in concert with the defining characteristics, and (c) benchmarks, which provide observable, measurable descriptors for each standard.

The *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (Ozar & Weitzel-O'Neill, 2012) addressed four domains: (a) mission and Catholic identity, (b) governance and leadership, (c) academic excellence, and (d) operational vitality. Of particular relevance to this study's understanding of partnership was standard nine in the domain of academic excellence, which offered the following challenge: "An excellent Catholic school provides programs and services aligned with the mission to enrich the academic program and support the development of student and family life" (p. 12). One of the three benchmarks for this standard, 9.1, speaks of the partnership between the family and the school. It states, "School-wide programs for parents/guardians provide opportunities for parents/guardians to partner with school leaders, faculty, and other parents to enhance the educational experiences for the school community" (p.12). A hallmark of Catholic school excellence, according to the *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools*, is nurturance in the faith.

The second partnership initiative is *Strong Catholic Families: Strong Catholic Youth*, a joint effort of the National Federation for Catholic Youth Ministry (NFCYM), the National Conference for Catechetical Leadership (NCCL), the National Catholic Educational Association (NCEA), and the National Association of Catholic Family Life Ministries. Theisen (2013) described the "good news" of how partnerships that have developed through the initiative have helped the Church to refocus on how faith is passed



on to the next generation of disciples. The fruit of this initiative, as noted by Theisen, is that leaders are called to refocus time and energy to a central component of parish life, its families. The empowerment model provided through this initiative has reminded Church leaders that the hopes parents have for the faith formation of their children are aligned with theirs. According to Theisen, through this renewed partnership, the bridge between the domestic and institutional church is being strengthened, and the faith formation of children is fostered.

*A Summary of the Literature on the Importance of Partnership in the Catholic Church  
and its Schools*

Two recent partnership initiatives, the *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (Ozar & Weitzel-O'Neill, 2012) and *Strong Catholic Families: Strong Catholic Youth* (NFCYM, 2012) offer examples of implementation of the teaching of Vatican II (1965a), which emphasized a cooperative spirit among those involved in the pastoral and educational mission of the Catholic Church. Both efforts have contributed to the Church's understanding of the faith formation of children and have provided models for effective partnerships which have enhanced the ministry of Catholic education.

The Roles of the Three Partners Involved in the Faith Formation of Children in a Catholic  
School: The Parent, The Principal, and the Pastor

This section reviews the literature related to the roles of each of the three partners—parent, principal and pastor—who were identified as essential in the faith

formation of children in the Archdiocese of San Francisco Council of Priests (2000) report, *Partners in Faith: Parish, School and Family*.

*The Role of the Parent Relative to the Faith Formation of Their Children*

Literature on the role of the parent relative to the faith formation of their children is presented in three subsections. The first subsection reviews the teachings of the Catholic Church regarding the role of the parent as the primary educator of their children. The second subsection reviews literature concerning the role of the parents in fostering the faith formation of their children through the lens of Catholic education experts. Lastly, the third subsection presents the role of parents in this enterprise as reviewed through empirical research.

*The Teachings of the Catholic Church on the Role of the Parent as the Primary Educator of Their Children*

Church teaching on the parent as primary educator of their children in the faith can be divided into four parts. First, the sacramental basis for the parental role is explored, as the sacramental rituals lay out parental responsibilities. Next, parental rights are discussed, particularly the elements of Canon Law which clarify the teaching and articulate the rights of parents. Next, a conceptual framework for reviewing Church teaching on the role of the parent as the primary educator is explained. Finally, a historical review provides background and context on the role of the parent as the primary educator of their children in the faith.

*Sacramental basis: parental responsibilities as primary educators in the faith.*

The sacramental experiences of parents present a unique opportunity to communicate Church teaching on their role. This was articulated in Vatican II's (1965a)

*Declaration on Christian Education:*

Hence the family is the first school of the social virtues that every society needs. It is particularly in the Christian family, enriched by the grace and the responsibility of the sacrament of matrimony, that children should be taught from their early years to know and worship God according to the faith received in Baptism, and to love their neighbor. (¶3)

Church teaching on parental responsibility is introduced in the sacrament of matrimony as part of the nuptial blessing imparted on the couple following the exchange of vows.

While there are various options for the priest to use in imparting the nuptial blessing, several of the options allude to the parental role, as the priest calls on God to help the couple be “good” parents (Paul VI, 1976, p. 544), or in another version, “virtuous” parents (USCCB, 2010, p. 1029). An older option, which still can be used, asks for a special blessing on the couple in creating a home together in which children will be “formed by the Gospel” and will “take a place in the family of God” (Paul VI, 1976, p. 545). In this manner, the couple is introduced to the expectations of the Church regarding their responsibilities as faith-formers of their children.

Most recently, the General Secretariat of the Synod of Bishops (2014), in the preparatory document for the Synod on the Family, described the charism of the married couple as building up the Church. It declared, “United in an indissoluble sacramental bond, the spouses live the beauty of love, fatherhood and motherhood and the dignity of participating, in this way, in God's creative work” (¶3). The Secretariat also described the married couple's witness as a “living catechesis” (¶19) for both the Church and society.

As the parents approach Baptism, their child's first sacrament of initiation into the Catholic Church, a new opportunity for communicating the role of the parent is presented. According to the NCCB (1978) in *Sharing the Light of Faith*:

Preparation for Baptism of infants is a teachable moment, when the parish community can encourage parents to reexamine the meaning which faith has in their lives. In offering catechesis to parents and sponsors, the Church shows its love and eagerness to support them as well as their children. (§117)

The language in the baptismal ritual becomes more explicit regarding the duties of the parent. The rite for the baptism of children was revised following Vatican II in order that the roles and responsibilities of parents and godparents might be more clearly expressed. In the baptismal rite (Paul VI, 1976), the parental responsibility is addressed on four separate occasions. First, the priest celebrant reminds and questions the parents:

You have asked to have your child baptized. In doing so you are accepting the responsibility of training him (her) in the practice of the faith. It will be your duty to bring him (her) up to keep God's commandments as Christ taught us, by loving God and our neighbor. Do you clearly understand what you are undertaking? (p. 198)

Later in the ceremony, the priest asks the parents to renew the vows of their own Baptism, as a reminder of what they have agreed to undertake on behalf of their child.

The celebrant says:

On your part, you must make it your constant care to bring him (her) up in the practice of the faith. See that the divine life which God gives him (her) is kept safe from the poison of sin, to grow always stronger in his (her) heart. If your faith makes you ready to accept this responsibility, renew now the vows of your own baptism. Reject sin; profess your faith in Christ Jesus. This is the faith of the Church. This is the faith in which this child is about to be baptized. (p. 205-206)

Following this profession of faith, the priest celebrant again asks the parents: “Is it your will that (your child) should be baptized in the faith of the Church, which we have all professed with you?” (p. 208).

Following the Baptism, the father and mother are blessed separately for their roles. The prayer over the father, in particular, points to the responsibility to which the Church calls the parents: “May (God) bless the father of this child. He and his wife will be the first teachers of their child in the ways of faith. May they be also the best of teachers, bearing witness to the faith by what they say and do” (p. 211). Thus, as the children are welcomed into the Catholic community, their parents are clearly held responsible for their continued faith development.

In reflecting on the responsibility given to parents at Baptism, Pope Francis (2013) stressed the importance of the transmission of the faith. In his first encyclical, *The Light of Faith*, he declared, “Parents are called, as Saint Augustine once said, not only to bring children into the world but also to bring them to God, so that through baptism they can be reborn as children of God and receive the gift of faith” (§43).

*Parental rights: Church teaching and Canon Law on the parent as primary educator in the faith.*

Responsibilities in Church teaching are frequently linked to corresponding rights, and vice versa (Buetow, 1988). While the duties of parents are outlined in the aforementioned sacramental rituals, the teaching is also clear as to the rights that parents enjoy. In his apostolic exhortation, *On the Family*, Saint John Paul II (1981) emphatically upheld the rights of the parent:

The right and duty of parents to give education is essential, since it is connected with the transmission of human life; it is original and primary with regard to the educational role of others, on account of the uniqueness of the loving relationship between parents and children; and it is irreplaceable and inalienable, and therefore incapable of being entirely delegated to others or usurped by others. (§36)

The teaching of Vatican II (1965a) expressed the preferential means for parents to pursue a Catholic education for their children. It stated, “The Council also reminds Catholic parents of the duty of entrusting their children to Catholic schools wherever and whenever it is possible and of supporting these schools to the best of their ability and of cooperating with them for the education of their children” (§8). This teaching was reiterated by the NCCB (1972) in *To Teach as Jesus Did* when it discussed the duties of parents: “to entrust their children to Catholic schools, when and where this is possible, to support such schools to the extent of their ability, and to work along with them for the welfare of their children” (§101).

Canon Law (Canon Law Society, 1983) articulates the rights of parents to choose their own school (Canon 797). In choosing, they are strongly encouraged to choose Catholic schools, which are considered “the principal assistance to parents in fulfilling the function of education” (Canon 796). According to Canon 798, “Parents are to entrust their children to those schools which provide a Catholic education.”

Three sources, interpreting Canon Law, offer particularly insightful accounts of the role of parent as primary educator. Morrissey (1989) traced the development of Canon Law pertaining to the role of parents in their children’s religious education, from the 1917 Code through Vatican II (1962-1965) and the Synod on the Family (1980) to the Code of Canon Law (1983). In the specific canons examined (796-806), the rights and duties of parents, priests, and bishops relative to catechesis and sacramental preparation

are outlined. Barton's (2000) presentation to the Canon Law Society of America examined the canons that pertain to the rights of Church authorities with regard to the religious education and sacramental preparation of children, as well as the rights of parents regarding the education of their children, highlighting the parental role in the teaching and sanctifying mission of the Church. She also explored the issue of home-catechesis, and offered suggestions for various solutions to the conflicts which have emerged between parent home-catechesis groups and local bishops.

Silva (2010a, 2010b), judicial vicar for the Diocese of Salt Lake City, provided a five-part analysis on education and catechesis for children with an overview of the main canons from the current Code of Canon Law pertaining to the rights of Church authorities with regard to the religious education and sacramental preparation of children. He presented the shift in understanding about the role of teaching since Vatican II. In the previous Code of Canon Law of 1917, the teaching ministry was reserved for the hierarchy of the Church. According to Silva (2010a),

The distinction between what was referred to as the teaching church and the learning church faded as Vatican II teachings took hold. The ministry of teaching was opened to the entire People of God, in virtue of their baptism and confirmation and membership in the Church; and it became the responsibility of the entire Body of Christ, including bishops, pastors and parents to make believers of all and to see that the Word of God is taught. (p. 11)

Silva noted that the rights and responsibilities of parents to teach and to sanctify are rooted in their marriage, according to Canon Law (Canon Law Society, 1983). Canon 1055 states,

The sacramental covenant, by which a man and a woman establish between themselves a partnership of the whole of life and which is ordered by its nature to the good of the spouses and the procreation and education of offspring has been

raised by Christ the Lord to the dignity of a sacrament between baptized. (Canon 1055§1)

Silva (2010b) further clarified that the family is the primary – “but not the only exclusive” – educating community (p. 3). Their role in the religious education of their children is exercised in concert with the whole Church because “catechesis is the responsibility of the entire community” (p. 3).

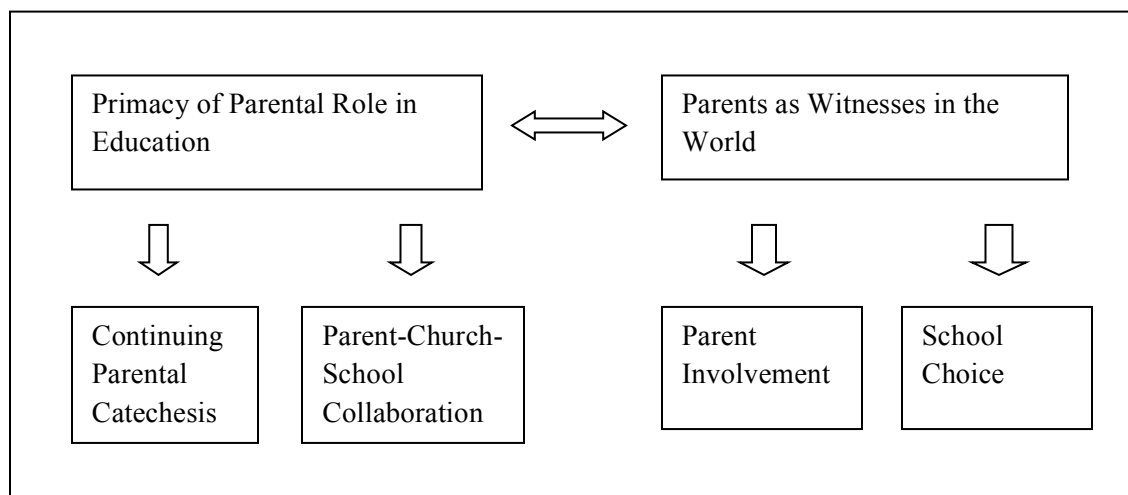
Silva’s work from the perspective of canon law regarding the family as a subset of the broader Church family is consistent with the declarations of the General Secretariat of the Synod of Bishops (2014), which described the family as the “domestic Church”. It stated, “The domestic Church of the family can never be a substitute for the parish community” (§ 42). It further declared “the importance of the participation as a family in the parish’s sacramental life” (§ 42). The parish is the “family of families”, according to the General Secretariat (§ 46).

*A framework for understanding Church teaching on parents as primary educator in the faith.*

Frabutt and Rocha (2009) have developed a conceptual framework for understanding Catholic Church teaching on the role of parents in Catholic education. They reviewed 34 Church documents and elucidated six major themes that capture Church teaching on faith, parents, and Catholic schools. Two themes are identified as philosophical and theological foundations, namely, the primacy of the parental role in education and parents as witnesses in the world. The remaining four themes stem from the philosophical and theological foundations, providing “practical and instrumental” (p. 4) means by which parents act on their role. Under the foundation of “primacy of



parental role in education” flow continuing parental catechesis and parent-church-school collaboration. Under the foundation of “parents as witnesses in the world” flow parent involvement and school choice. Frabutt and Rocha’s framework is presented in Figure 1.



*Figure 1.* Framework for understanding Church teaching on the parent as primary educator (Frabutt & Rocha, 2009).

For the purposes of this dissertation, the theme of “primacy of parental role in education” and its subthemes on the left side of the figure had particular relevance. First, the primacy of the parental role of education is the foundation of all Church teaching regarding parents. It is central, in Frabutt and Rocha’s (2009) estimation, and mentioned in virtually all Church documents they reviewed. This role cannot be “usurped” (John Paul II, 1981, ¶36) by any other authority. From this foundation flow two subthemes, the first of which is the necessity for parental catechesis. If the parents are to be the first and foremost educators of their children in the ways of faith, then they need to be steeped in the faith themselves, as expressed in one-third of the documents reviewed by Frabutt and Rocha.

Finally, the subtheme that particularly framed this study is parent-church-school collaboration. Nineteen of the documents reviewed by Frabutt and Rocha (2009) were

concerned with this theme, emphasizing how the school is a ministry of the parish as a whole and requires intentional partnership from all three parties. The most recent ecclesial writings from the CCE (2007) proposed that this tripartite partnership will help sustain the Catholic education system, creating an environment of communion experienced in the coming together of the educational community. This study examined one archdiocesan attempt to provide a pastoral plan for guiding the partnership between these three critical groups, *Partners in Faith: Parish, School and Family* (Council of Priests, 2000).

*A historical review of Church teaching on the role of the parent as primary educator in the faith.*

A historical review of Church documents indicates a long-standing affirmation of the role of parent as primary educator. One of the first documents of Saint John Paul II's (1979) papacy, *On Catechesis in Our Time*, offered a brief review of the Church's teaching in this regard, tracing it far back beyond the Magisterial teachings of the "modern" era to the Councils of the 9<sup>th</sup> century (Arles, 813; Mainz, 813; Paris, 829). In the modern era, starting with Pope Leo XIII (1890) in *On Christians as Citizens*, there is a consistent thread of Church teaching on the parental role as primary educator. Of concern to Pope Leo XIII was the perceived "danger" of secular schools to the moral formation of the young. Pope Leo XIII upheld the fundamental right of the parent to train their children, with a "super-added" (§42) obligation of shaping and directing their children's education in a Christian manner.

Pope Leo XIII's successor, Pope Pius XI (1929), continued Leo's emphasis on the rights of parents. In his seminal work, *On Christian Education*, Pope Pius XI spoke with direct reference to the landmark United States Supreme Court (1925) decision *Pierce v. Society of Sisters*, which established the right of parents to choose the appropriate school for their children. Pope Pius XI noted not merely the parental right but a "high duty" (§37) with which a parent, who nurtures and directs the destiny of the child, is entitled to act with respect to their child's education.

The American bishops, for their part, reinforced Pope Pius XI's message regarding parental rights in their own statement to society, *Private and Church Related Schools in America* (NCWC, 1954). The NCWC noted not only the demands of nature above law, which require parents to exercise their role with regard to their children's education, but that this exercise brings parenthood to "proper fulfillment" (§10).

A decade later, the watershed moment in the recent history of the Catholic Church, Vatican Council II (1962-1965), promulgated 16 major documents, three of which offer some insight into the role of parent as primary educator. The first was the *Dogmatic Constitution on the Church* (Vatican II, 1964), in which the family is referred to as the "domestic church" (§11). It offered an understanding of the parent's role. It declared, "In what might be regarded as the domestic church, the parents, by word and example, are the first heralds of faith with regard to their children" (§11).

With Vatican II (1965a), there was a shift in the teaching from the defense of the parental *right* as primary educator, primarily to choose appropriate education for their children, to the *responsibility* of the parent as primary educator in the faith. The first

statement from Vatican II to speak to this responsibility was the *Declaration on Christian Education*, which called for continued recognition of the parents as the primary and principal educators, with the additional understanding that “the role of parents in education is of such importance that it is almost impossible to provide an adequate substitute” (§3).

The second document of Vatican II (1965b) to speak strongly to the parental responsibility in education was Vatican II’s last document, the *Pastoral Constitution on the Church in the Modern World*, which addressed with specificity the duty of parents with regard to the religious education of their children. It stated, “Graced with the dignity and office of fatherhood and motherhood, parents will energetically acquit themselves of a duty which devolves primarily on them, namely education and especially religious education” (§3). This document also spoke to the challenge parents have in educating their children in the modern world and called for societal assistance to them in this role.

The NCCB (1972) extended this challenge in their statement, *To Teach as Jesus Did* when they spoke of the “truly awesome task” (§52) parents are called to amidst the complexity of contemporary society. Despite the “truly awesome task” parents face, the NCCB encouraged them to be steadfast in their vocation. The NCCB also assured parents of the support of the Christian community.

Catholic schools provide support to parents in this vocation, according to the CCE (1982). Among the supports that parents can count on in responding to the demands of their responsibilities as primary educators, the Catholic school ranks high. In *Lay Catholics in Schools: Witnesses to Faith*, the CCE described the school’s value and

importance as “fundamental” in order to “assist and complement the exercise of the educational rights and duties of the family” (§12).

The papacy of Saint John Paul II (1978-2005) was influential in helping to define the role of parent as primary educator in the faith. In two apostolic exhortations, he laid out the parental duty to educate in the faith. The first, as referenced previously, was *On Catechesis in Our Time*, where Saint John Paul II spoke to the role of the parent as minister of faith, as well as the critical service of those entities ministering to the parent in this role. He said,

There cannot be too great an effort on the part of Christian parents to prepare for this ministry of being their own children's catechists and to carry it out with tireless zeal. Encouragement must also be given to the individuals or institutions that, through person-to-person contacts, through meetings, and through all kinds of pedagogical means, help parents to perform their task: The service they are doing to catechesis is beyond price. (§68)

In this statement, Saint John Paul II called on others in ministry to support this essential work of the parent, without overtaking the parent's primary duty.

In the Year of the Family, Saint John Paul II's (1994) *Letter to Families* underscored this duality: parents are the primary catechists, but through the principle of subsidiarity, they rightly rely on the Church to help fulfill this catechetical duty even as they rely on the State to help fulfill other educational responsibilities. Saint John Paul II described the fundamental competence derived to parents by the very essence of their parenthood. Any aspects of the shared responsibility which Church or state takes up, Saint John Paul II contended, is only to be carried out “*in the name of the parents, with their consent* and, to a certain degree, *with their authorization*” (§16).

Saint John Paul II confirmed that while the parents are to be supported, they have the ultimate catechetical responsibility and even the intrinsic competence necessary for the duty. During Saint John Paul II's papacy (1978-2005), several catechetical documents were issued which are considered authoritative resources for this duty. These authoritative sources include the *Catechism of the Catholic Church* (1994), the *General Directory for Catechesis* (1997), intended as a handbook for educators to teach the *Catechism*, and finally, the *National Directory for Catechesis* (2005), which applied the teaching of the faith to the U.S. context.

The *Catechism of the Catholic Church* (1994) recalled the two components of Church teaching regarding the parent as primary educator. First, the *Catechism* cited Saint John Paul II's teaching in *On the Family* (1981) and addressed the faith dimension: "parents receive the responsibility and privilege of evangelizing their children" (§2225). Secondly, the *Catechism* addressed the civil dimension of the parent's responsibility: "as those first responsible for the education of their children, parents have the right to choose a school for them which corresponds to their own convictions. This right is fundamental" (§2229).

The *General Directory for Catechesis* (GDC) (1997) addressed the nature of catechesis in the family, providing the content for which parents take responsibility. According to the GDC, parental witness is fundamental in this regard, providing Christian initiation through prayer and formation of conscience based in love. The GDC stated that this is a Christian education most appropriately rooted in the experience of the family. Once again, however, parents should be able to rely on a support network in the broader family of faith, according to the teaching affirmed by the GDC. It stated,

It is for this reason that the Christian community must give very special attention to parents. By means of personal contact, meetings, courses and also adult catechesis directed toward parents, the Christian community must help them assume their responsibility—which is particularly delicate today—of educating their children in the faith. (§226)

The *National Directory for Catechesis* (NDC) (2005) built on both aspects of the GDC's (1997) treatment of parents as primary educators, rooting the parental role in the sacrament of Baptism, and crystallizing the responsibility on both sides: parent and Church community. The NDC states, "The Church promises to help foster their children's faith and assists them specifically in their role as catechists of their children, whether they assume complete responsibility themselves or look to the parish school or religious education program for help and support" (§54).

*A summary of the Church's teaching regarding the parent as the primary educator in the faith.*

The Church's understanding of the parent as the primary educator of their children in the ways of faith has been consistently stated in Church teaching (Canon Law Society, 1983; *Catechism of the Catholic Church*, 1994; CCE, 1977, 1982, 1988; Congregation for the Clergy, 1997; John Paul II, 1979, 1981, 1994; Leo XIII, 1890; Miller, 2006; NCCB, 1972, 1978; Paul VI, 1976; Pius XI, 1929; Pontifical Council for the Family, 1983; Third Plenary Council of Baltimore, 1884; USCCB, 2005; Vatican II, 1964, 1965a, 1965b). The teachings of the Church (Canon Law Society, 1983; Paul VI, 1976; USCCB, 2010) on the parent as primary educator of their children in the faith also provide a sacramental and canonical understanding of the parents' responsibilities and rights. These teachings of the Catholic Church were relevant to this study because the primary basis for the *Partners in Faith: Parish, School and Family* (2000) report was the

understanding, as articulated by the report’s primary author, Bishop McElroy, that “the parents are the first teachers of their children in the ways of faith, hope, and love” (personal communication, August 16, 2013). According to Bishop McElroy in the researcher’s interview with him, the *Partners in Faith: Parish, School and Family* initiative was intended to discern “how can we—the parish, the school, and the family—can work together to maximize faith development in the children and also, within family life as a whole” (personal communication, August 16, 2013).

*The Perspectives of Catholic Educational Experts on the Role of the Parent as the Primary Educator of Their Children*

According to Catholic education experts (Cimino, 2010; Frabutt & Rocha, 2009; Hahnenberg, 2001; Mallory, 2005; Olay, 2011; Sample, 2008), while the rights and responsibilities of parents in the faith formation of their children are frequently articulated in Church teaching, the lived reality of many contemporary families may not correspond with the teaching. There are several factors that provide explanation. First, families are impacted by diverse cultural conditions in the 21<sup>st</sup> century, and Catholicism is but one of many influences on family life (Amidei, 2012; M. Huntington, personal communication, July 29, 2013). The CCE (1988) referred to this phenomenon as a “split between the Gospel and culture” (§15).

Frabutt and Rocha (2009) reported on this reality: “Amid all else that is going on, faithful Catholic parents sometimes overlook, or have not engaged with, the deep and abiding convictions about parents and Catholic education that have emanated from popes, bishops, Canon Law, and the Magisterium” (p. 3). Frabutt and Rocha’s findings are



consistent with a statement from the General Secretariat of the Synod of Bishops (2014), in its preparatory document for the Synod on the Family. The General Secretariat stated, “The People of God’s knowledge of conciliar and post-conciliar documents on the Magisterium of the family seems to be rather wanting....The documents do not seem to have taken a foothold in the faithful’s mentality” (§ 11).

Cimino (2010) described contemporary parents using two images: “helicopters” and “dry cleaners” (p. 46). According to Cimino, “helicopter” parents hover excessively over their children and “dry cleaner” parents relegate their responsibilities to the school. She laid out a set of best practices for teachers navigating relationships with parents. For Cimino, strong communication and clear articulation of expectations were suggested practices for teachers working to build relationships with parents.

Secondly, according to Amidei (2012), parents may be ill-equipped to serve as their children’s first teachers in the faith, either because of inadequate formation themselves or a lack of commitment. A pastoral letter from Most Rev. Alexander Sample (2008), during his service as bishop of the diocese of Marquette, Michigan, described this issue. He said,

We need to do everything in our power to help the adults in our Church who have not had a deep formation in the Catholic faith to get what they need to live that faith...We especially need to help our Catholic parents take very seriously their grave responsibility to be the first teachers of their children in the ways of the faith. To do so, they must first be steeped in that same faith and supported in that effort. (p.2)

According to Bishop Sample, in order for parents to carry out their responsibility as the first educators of their children in the ways of the faith, they need to be given the tools to do the job.

Bishop Sample's viewpoint is shared by other experts in catechesis. According to Hahnenberg (2007), new approaches to religious education following Vatican II have received mixed reviews. He said, "Some accuse these methods of being so thin in content that they have left behind a generation of Catholics without a clear sense of their religious identity" (p.144).

In contrast to the challenges described by Amidei (2012), Hahnenberg (2007), and Sample (2008), Thomas and Davis (1989) observed that parents are frequently considered leaders in parish activities. In addition, King (2013) surveyed pastors who were identified as "distinguished" by NCEA and found that these pastors' experiences also were different from the challenges described above. The pastors surveyed by King have found that parents of students in Catholic schools often get more drawn into parish life. Through this process, these parents become some of the most engaged people in the parish, according to the pastors surveyed by King.

Two sources (Mallory, 2005; Olay, 2011) highlighted the extensive pastoral activity present in the United States with regard to the parent as primary educator. Mallory, a long-time director of religious education, acknowledged the difficulty parents face in articulating any effort on the part of the parish to help them pass on the faith to their children. She observed that parents are not likely to hear from the parish after their child's Baptism and are more likely to turn to the parish school or program of religious education to accompany them, and perhaps carry them, in their role as primary educator. This responsibility tends to overwhelm parents and make them feel inadequate, according to Mallory. For Mallory, this lack of confidence is reinforced by the subtext parents sense when they do turn to the parish, a text that implies that they are not taking their

responsibility seriously. Mallory suggested that the skill of listening is mandatory in this context. She said, “Parish leaders need to spend time with families in conversations about the way families live, work, study, play and relate to each other” (p. 86). By doing so, parishes can build partnerships with families.

Mallory’s work as a director of religious education is consistent with the findings of the General Secretariat of the Synod of Bishops (2014). In reporting on a survey of the experiences of the global Church in its preparatory document for the Synod on the Family, the General Secretariat found that many parents feel unprepared for their task as primary educators in the faith. It stated, “when the subject of religion is raised, these same parents often feel insecure and, instead of passing on the faith, they often remain silent and relegate their task, even if considered important, to religious institutions” (§ 135).

Olay (2011), another director of religious education, examined the “triad partners” (p. 40), parents, teachers and the Church, who are involved in religious education and formation of children, noting that “Nothing can surpass the incredible weight of influence that parents have with their children” (p. 41). Olay observed that the curiosity that springs from the children’s religious education is a catalyst for the continual formation of the parent as well. She noted, “Parents are given the chance to re-examine aspects of church teaching that they may not have thought about” (p. 41). For Olay, the church community bears a special responsibility as well in providing support to the parents through liturgies, catechetical programs, and youth ministries that will bolster the education the parent can provide at home. Olay concluded that continuing formation of the parent is an under-resourced area that deserves greater attention in pastoral planning.

*A summary of the work of Catholic education experts regarding the parent as the primary educator in the faith.*

The writings of Catholic educational experts (Cimino, 2010; Frabutt & Rocha, 2009; General Secretariat of the Synod of Bishops, 2014; Hahnenberg, 2001; Mallory, 2005; Olay, 2011; Sample, 2008) revealed that the lived experiences of Catholic families may not correspond exactly with Church teaching on the role of the parent as primary educator of their children in the faith. For Sample and Hahnenberg, some parents may not be equipped to offer faith formation to their children. For Mallory, some may be overwhelmed by the task. The themes expressed by these experts do correspond with the areas of need addressed in the Archdiocese of San Francisco Council of Priests' (2000) report, *Partners in Faith: Parish, School, and Family*. In the preamble to the report, the challenges faced by families in the Bay Area are discussed (p. 1) and the goals identified by the Council of Priests affirmed the findings of these experts. In particular, the Council of Priests' fifth goal addressed the need for continuing formation of parents. The goal stated, "to enhance adult faith formation among school parents and assist parents in their role as primary teachers of faith" (p. 7).

*The Role of the Parent as the Primary Educator of Their Children as Reviewed in Empirical Research*

Historically, Catholic Church teachings have affirmed the primary role of the parent in the faith formation of their children (Canon Law Society, 1983; *Catechism of the Catholic Church*, 1994; CCE, 1977, 1982, 1988; Congregation for the Clergy, 1997; John Paul II, 1979, 1981, 1994; Leo XIII, 1890; Miller, 2006; NCCB, 1972, 1978; Paul

VI, 1976; Pius XI, 1929; Pontifical Council for the Family, 1983; Third Plenary Council of Baltimore, 1884; USCCB, 2005; Vatican II, 1964, 1965a, 1965b). However, the parental role has not been a topic of extensive research. Frabutt, Holter, Nuzzi, Rocha and Cassel (2010) affirmed, “relatively little research has systematically explored the need and value of parent involvement in the school community” (p. 25).

Limited research on this topic has been conducted by (a) Gray and Gautier (2006) through the Center for Research in the Apostolate (CARA) at Georgetown University, (b) Smith and Denton (2005) through the National Study on Youth and Religion (NSYR), and (c) Nuzzi, Frabutt and Holter (2008), Frabutt and Rocha (2009), and Frabutt, Holter, Nuzzi, Rocha and Cassel (2010) through the Alliance for Catholic Education (ACE) in the Institute for Educational Initiatives at The University of Notre Dame. CARA, in partnership with the NCEA, provided salient analysis of the perceptions of parents and school leaders regarding the current state of Catholic elementary schools. The NSYR examined in a comprehensive fashion first-hand faith accounts of teens and their parents. The three ACE studies offered insight on the role of the parent as primary educator, particularly from the perspective of pastors. The discords between the parish, the school and the family as revealed in the above research are identified throughout this section of the review of literature.

In the fall of 2005, NCEA commissioned CARA (Gray & Gautier, 2006) to conduct a study to obtain a comprehensive picture of the present status of Catholic elementary schools. The survey of 1419 self-identified Catholic parents with at least one child under 18 was conducted in November 2005. Also surveyed were 269 pastors and 510 principals in parishes with schools as well as 143 diocesan superintendents. Of

particular interest to this study were two elements of the CARA research: the first, an examination of parent perceptions around potential enrollment and mass attendance; and the second, the discrepancies between school leader perceptions of parental attitudes and actual parental attitudes regarding Catholic elementary schools.

According to Gray and Gautier (2006), authors of the CARA study, although the Catholic population nearly doubled between 1955 and 2004, the estimated number of Mass-attending Catholics per parish was nearly identical. In Gallup surveys conducted in 1955, 74% of self-identified Catholics said they had attended mass at least once in the last seven days. In 2004, that number dropped to 45%. Gray and Gautier found that this loss has had a profound effect on Catholic school enrollment. They found that parents who attend mass at least once a month are much more likely than those attending mass less frequently to have enrolled a child in a Catholic elementary school (39% versus 13%). In a related statistic, Gray and Gautier found that Baptismal records indicate the number of *potential* 1<sup>st</sup> grade enrollments currently is consistent with that of the 1950s (approximately 950,000). Gray and Gautier through the CARA study found that there is definitely discord between a parent having the child baptized and enrolling them in a Catholic school. Gray and Gautier examined some aspects of that discord as it related to matters of finance, namely the sacrifices required of parents who choose Catholic schools for their children in lieu of free public schools.

Gray and Gautier (2006) through the CARA study also surveyed parents on a number of factors that may have affected their decision to enroll their child in a Catholic elementary school. The findings indicated the high degree to which parents who choose to enroll their child in a Catholic elementary school were influenced by the Catholic

identity of the school. Gray and Gautier found that 81% of Catholic parents who have enrolled a child in a Catholic elementary school rank quality religious education as being “very important” in their decision, over safety (79%), quality academic instruction (78%), and discipline and order (65%).

The CARA study further surveyed Catholic school leaders (principals and pastors) as to their perceptions about the factors that affect parental decisions to enroll their children in Catholic elementary schools. As Gray and Gautier (2006) pointed out, “It is somewhat apparent that school leaders may not be completely aware of the relative importance parents enrolling children place on some of these school aspects” (p. 3). For example, school leaders ranked each of the other top areas (safety, academics and discipline) as being of higher importance to parents than the parents themselves indicated. Similarly, the school leaders ranked quality religious education as being of lower importance than the parents themselves indicated. Furthermore, 43% of parents ranked “connection to parish life” as “very important” in their decision to enroll their child in a Catholic elementary school, while only 28% of school leaders perceived this as being “very important” to the parents. This CARA study, as explored by Gray and Gautier, offered new insights into the parent-school leader dynamic and the discords in this relationship.

The NSYR (Smith & Denton, 2005) was a landmark effort to examine the faith practices of teenagers in the United States. The research team conducted a randomized telephone survey of U.S. households with at least one teenager, aged 13-17. One parent in the home was surveyed for 30 minutes, followed by one randomly selected teenager for 50 minutes. The telephone surveys were conducted between July 2002 and March

2003. As a follow-up, in the spring and summer of 2003, 17 trained researchers conducted 267 in-depth, face-to-face interviews with a subsample of the phone survey respondents in 45 states. The interviews demonstrated a broad range of diversity in American teenager experience: age, race, sex, religious preference, socioeconomic status, geography, and language. It is the largest, most comprehensive and detailed study ever conducted of youth religious experience in the United States.

One key finding in the NSYR study (Smith & Denton, 2005) was the huge influence parents exert in the lives of American teens. Smith and Denton found that most American teens resembled their parents in terms of religion: sharing similar beliefs, adhering to similar religious traditions, and attending similar religious services. There was an overall positive association between parents for whom religion is important and the religion being important for the teenagers they are raising. Smith and Denton confirmed the previous sociological research in religion suggesting that the most important social influence in shaping young people's religious lives is the religious life modeled to them and taught by their parents. The "rule of thumb" Smith and Denton used to generalize the reality of the data for parents was: "We'll get what we are" (p. 57). According to the data analyzed by Smith and Denton, children turn out like their parents. The NSYR found that parents are more influential than peers, although parents frequently do not realize that. As Smith and Denton noted:

It seems that many parents of teens rely primarily on the immediate evidence of the overt attitudes, statements, and sometimes behaviors that their teenage children dole out to them on a daily basis in order to estimate their current level of parental influence....Many parents therefore appear to come to the conclusion that they have lost their influence in shaping the lives of their teenage children, that they no longer make a significant difference. But for the most part, this conclusion is mistaken. (p. 56)



A particular conundrum for the NSYR (Smith & Denton, 2005) research team was the experience of Catholic teens, who represent one-quarter of all teens in the United States. According to the NSYR, Catholic teens stood out among Christian teens as consistently scoring lower on most measures of religiosity. The study confirmed that the religious practice of teens in the United States was consistent with the religious practice of their parents. The NSYR found that parents of Catholic teens were less involved in their faith communities or parishes than their Christian counterparts. Using multivariate regression analyses, Smith and Denton determined that the lower religiosity of Catholic teenagers disappeared when differences among their parents were accounted for (p. 210).

Smith and Denton (2005) attempted to explain this phenomenon by painting a portrait of three Catholic teens' experiences, and concluded, "contemporary U.S. Catholic teens are faring rather badly" (p. 216) in measures of religious faith, belief, experience, and practice. Smith and Denton examined the "apparent" (p. 210) lower level of institutional commitment and investment of the U.S Catholic Church to and in youth ministry at the parish and diocesan levels, particularly the Catholic school and CCD programs. Smith and Denton found that Catholic schools and CCD programs have faced such changes in recent decades that "render them inadequate to serve as the primary vehicles for contemporary youth socialization, education, formation and ministry" (p. 217).

Smith and Denton (2005) also investigated the broader sociological phenomenon of the historical experience of upward mobility, mainstream acculturation and declining religious strength of 20<sup>th</sup> century Catholicism (p. 215). They found that the teens depicted in the NSYR were expressing (or not expressing) the broader reality of Catholic life in

the United States, if indeed such a segment might even be described. Smith and Denton observed that teens “often without even knowing it, (live) their lives on the cutting edge of a profound religious transformation that pushes forward with a half-century of momentum and that has in recent decades weakened the religious identities and commitments of multimillions of U.S. Catholics” (p. 215). Smith and Denton concluded that faith is not a pressing issue for many Catholic teens, or their parents.

Finally, ACE has offered two studies (Nuzzi et al., 2008; Frabutt et al., 2010) which provided insight on the role of the parent as primary educator, particularly from the perspective of pastors. Although pastors were the primary participants in these ACE studies, their insights are included here for the understanding of the parental role that they provide. The Notre Dame Study on Pastors (Nuzzi et al., 2008), for example, revealed pastors’ perceptions that more must be done to engage parents effectively in the life of the Church. The researchers’ closing recommendations most directly addressed the needs of parents as primary educators, urging enhanced attention to adult education in the Church. Nuzzi, Frabutt and Holter concluded, “By calling for the education of adult and young adult Catholics, we hope to provide the inspiration for the renewal of both Catholic parishes and schools” (p. 55).

As a follow-up to the previous ACE study on pastors, Frabutt et al. (2010) culled the data related to the questions on parents from the Notre Dame Study on Pastors (Nuzzi et al., 2008) and examined pastors’ perceptions about the role of parents in Catholic schools. Undergirding this research was Frabutt and Rocha’s (2009) analysis of 34 Church documents with regard to their statements on parents. Their framework provided

the background for a secondary analysis of the pastors' open-ended statements in the survey which constituted the Notre Dame Study on Pastors (Nuzzi et al. 2008).

Frabutt et al.'s (2010) close analysis of almost 200 pastors' open-ended responses with regard to the role of parents in Catholic schools served to further illuminate the pastors' perceptions. The researchers found that that an "overwhelming" (p. 35) number of pastors described a discord between the parish and the school, notably a lack of participation by school families in the worship life of the parish. The researchers concluded, "By participating with their families at Sunday Mass, parents actualize and reinforce the lessons learned in Catholic schools and in the home—the two primary contexts of Christian formation for Catholic youth—thereby harmonizing the important connection between home, parish and school" (p. 36). Pastors cited low Mass attendance as the main obstacle toward a union between parish and school, according to Frabutt et al. The pastors expressed a desire for parents' "committed stewardship and presence" (p. 35) in parish life and commented on the need to deepen parents' support of the faith formation of their children. The overwhelming perception among pastors was that more efforts must be undertaken to uphold the "unique and essential accord between parish and school and to engage parents effectively in the life of the Church" (p. 43).

Frabutt et al.'s (2010) recommendations and conclusions supported a number of action steps for parishes and schools, among them a discussion of expectations that should be shared between schools and families. Frabutt et al. stated,

While most Catholic schools have clearly delineated expectations for parental involvement in operational aspects of the school, they rarely promulgate equally clear expectations for parental involvement in the liturgical components of

Church life and the ministerial activities of the parish. In fact, these matters often receive little, if any, attention. (p. 43)

Throughout the empirical research studies, the pastoral need for faith formation at all levels is a consistent theme. Amidei's (2012) dissertation investigated a model of family catechesis. Her study began with an understanding, gleaned from the research, that little is known about the partnership of the family and catechetical community from the lens of parents' perspectives. Her dissertation examined one suburban Catholic parish engaged in a lifelong model of faith development that intentionally integrated community and parental involvement over a 15-year period. The mixed method of survey of 563 parents, combined with focus groups, provided a unique opportunity to learn about factors impacting faith development. Her findings revealed factors embedded within the climate, practices, and culture in the family and parish that were salient to faith development.

Amidei's (2012) study probed for the factors parents believed had impacted their own personal faith development, as well as what factors they believed were impacting the faith of the children they were raising. She found that the top 10 ranked factors that parents perceived had impacted their own personal faith development included:

1. Reliance on faith in traumatic crisis or events,
2. Adhering to moral beliefs in difficult situations,
3. Warm, loving environment of the home they grew up in,
4. Sense of belonging to a faith community,
5. Attending Mass regularly,
6. Personal prayer or meditation,
7. Their mother's faith,

8. Participation in the sacraments,
9. Warm welcoming environment of their parish church, and
10. The Church's teachings about beliefs and morals.

The top 10 ranked factors that parents perceived had impacted the faith development of the family they were raising included:

1. Warm loving environment of their home,
2. Adhering to our moral beliefs,
3. The faith of the mother in the family,
4. Reliance on faith in crisis or traumatic events,
5. Warm welcoming environment of our parish church,
6. The faith of the father in family,
7. Attending Mass regularly,
8. Praying together as a family,
9. Participation in the sacraments, and
10. Sacramental preparation sessions.

Amidei's findings regarding the impact of faith in crisis situations (ranked first for parental personal faith development and ranked fourth in family faith development) resonated with the pastoral experience of Bishop McElroy, who described in an interview with the researcher the importance of spirituality in the parent community when tragedies occurred. In these crisis moments, Bishop McElroy observed, families would respond liturgically in an outpouring of prayer, Mass attendance, and participation in Exposition, for example (personal communication, August 16, 2013).

Amidei's (2012) study also identified areas that were impediments for faith development, both for the parents themselves and for their families. The first factor was Scripture. There was a perception among parents of discomfort with Scripture and feeling ill-equipped to discuss it with their children. This finding from Amidei was consistent with the work of the General Secretariat of the Synod of Bishops (2014), in its preparatory document for the Synod on the Family. It described "the faithful's great desire to know Sacred Scripture better" (§ 9).

The second factor addressed in Amidei's (2012) study that presented an impediment for parents in fostering family faith was balancing schedules and determining priorities. Amidei reported, "Parents described the stress and struggle they felt in regard to their time schedules and how the very crisis of time impacted the centrality of faith in their families" (p. 344). This finding mirrored Amidei's analysis of the contemporary Catholic family in the background and need section which introduced the problem driving her study. Based on a review of the literature, she observed,

The American family in the 21<sup>st</sup> century is often highly scheduled and stretched by time commitments of work and activities. The time it takes to cultivate a religious tradition is often in competition with the many activities and pursuits children, teens and families are engaged in. Members of families are often as influenced by the diverse values in the secular culture surrounding them as they are the religious values of their own faith. They have more opportunities for ways to spend their time with a plethora of things they are committed to and less unscheduled discretionary time. (p. 9)

Once again, Amidei's findings and analysis mirrored the pastoral experience described in an interview with the researcher by Bishop McElroy, who found that parents are not drawn to Church. He said, "They don't feel the magnet of going to church" (personal communication, August 16, 2013).

*A summary of the empirical research regarding the parent as the primary educator in the faith.*

Empirical research on the role of the parent as the primary educator of their children suggests a number of discords which were relevant to this study. First, there is discord between parents choosing to baptize their children and their choice to enroll their baptized children in Catholic schools (Gray & Gautier, 2006). Secondly, there is an identified discord between parents of Catholic teens, and the teens themselves, in the life of their parishes (Smith & Denton, 2005). This finding was reinforced in the Notre Dame Study on Pastors (Nuzzi et al., 2008). Thirdly, the research also suggested that there is discord among pastors, principals, and parents regarding the relationship between the parish, the school, and the family (Frabutt et al., 2010; Gray & Gautier, 2006; Nuzzi et al., 2008). In the case of the CARA research (Gray & Gautier, 2006), this discord was identified between school leaders and parents regarding the degree to which parents place importance on various aspects of Catholic identity when choosing to enroll their child in a Catholic school.

The discords revealed through the empirical research were relevant to this study because the *Partners in Faith: Parish, School and Family* report was an attempt by the Council of Priests (2000) to revitalize the connections between the parish, the school, and the family through a shared ministry of passing the faith on to the next generation. This study sought to determine the extent to which that goal has been achieved in the parish schools of the Archdiocese of San Francisco, from the perspective of the schools' principals who serve as the "bridge" (Fuchs, 1985) between the family and the parish.

*The Role of the Principal Relative to the Faith Formation of Children*

Literature on the role of the principal relative to the faith formation of children is presented in three subsections. The first subsection reviews the teachings of the Catholic Church regarding the role of the principal in the Catholic school. The second subsection reviews literature concerning the role of the principal in fostering the faith formation of children through the lens of Catholic education experts. Lastly, the third subsection presents the role of principal in this enterprise as reviewed through empirical research.

*The Teachings of the Catholic Church on the Role of the Principal in the Faith Formation of Children*

Vatican II (1965a) provided teaching regarding the role of the principal in its document, *The Declaration on Christian Education*. As is true throughout Catholic Church teaching, all references in Church documents to teachers are inclusive of principals (See CCE, 1982, ¶15; Buetow, 1988, p. 241). Vatican II spoke of the role of the teacher:

But let teachers recognize that the Catholic school depends upon them almost entirely for the accomplishment of its goals and programs. They should therefore be very carefully prepared so that both in secular and religious knowledge they are equipped with suitable qualifications and also with a pedagogical skill that is in keeping with the findings of the contemporary world. (¶8)

The teacher and the principal, as the teacher leader, must shape the synthesis of faith and knowledge which occur in the Catholic school. Furthermore, they are called by the teachings of Vatican II (1965a) to partner with parents: “Let them work as partners with parents and together with them in every phase of education” (¶8).



Canon Law (Canon Law Society, 1983) also addresses the role of the teacher as it pertains to the partnership they share with parents. Canon 796 declares, “Teachers in fulfilling their duty are to collaborate very closely with parents, who are to be heard willingly.” Canon Law offers a particular directive to principals to ensure the quality of Catholic education. It states, “Directors of Catholic schools are to take care under the watchfulness of the local ordinary that the instruction which is given in them is at least as academically distinguished as that in the other schools of the area” (Canon 806 §2).

Both the teachings of Vatican II (1965a) and Canon Law (Canon Law Society, 1983) deepen the understanding of the role of the principal in fostering the faith formation of the children entrusted to their care in the Catholic school. The principal is called by the Church to partner with parents, to ensure the academic quality of the Catholic school, and to shape the synthesis of faith and knowledge that is a hallmark of the Catholic school. The Catholic community relies on the principal to accomplish the school’s goals.

*The Perspectives of Catholic Educational Experts on the Role of the Principal in the Faith Formation of Children*

Experts on Catholic education (Buetow, 1988; Ciriello, 1994; Curran, 1996; Gilbert, 1983; Hennessy, 1978; Manno, 1985; Merrick, 1978, Muccigrosso, 1996a, 199b) have offered perspectives on the role of the principal. Hennessy, Merrick, and Gilbert were all contributors to NCEA’s series on the key groups involved in educational ministry. Buetow’s contribution was a comprehensive analysis of the Catholic school and those in it. Manno was tasked with developing a program for the recruitment of Catholic school principals and this effort was brought to fruition with the work of

Ciriello. Curran and Muccigrosso both contributed to the resource developed by Ciriello on the spiritual leadership of the principal.

The work of Hennessy (1978) explored the role of the principal as prophet. She contributed the principal perspective to NCEA's series on the partners involved in the Catholic school. Hennessy identified two aspects of the prophetic role. First, the call to prophecy is initiated by God and reliant on God. Secondly, the prophetic ministry is meant for a particular person who is called to serve a particular community. The principal shares this prophetic call. Hennessy explained, "The call is to embrace in prophetic ministry *this* student body, *these* parents, *this* parish community. The call of the Lord is given to embrace the present. Passion for the community is a *sine qua non* for a life of prophetic service" (p. 4).

As a response to the call to prophecy, the principal is also called to be a witness in the Catholic school community, according to Hennessy (1978). "Principals need to see themselves as coming from and as part of the Spirit-filled community, the Church. They can rely on the charisms fitting their call to speak the word of God, to bear witness in the community and to the community" (p. 5). Furthermore, as a prophetic witness, the principal may need to stretch the community in its understandings. Hennessy explained,

As a witness to Gospel values, sharing in Jesus' office the prophetic principal will have to be a counter-sign, summoning all to share in the building of a kingdom of justice, truth, peace, and love. That may mean risk-taking, going above or against contemporary cultural values. Prophetic principals are called to be conscience-raisers. (p. 5)

Finally, the principal as prophet must demonstrate an openness to listening and to dialogue. "There should always be a process of dialogue and of dialect between prophet

and community. The principal-prophet is one who always manifests a willingness to listen and an openness to the judgement (sic) of the community” (p. 6).

In responding to Hennessy, Merrick (1978) offered an additional perspective on the principalship as a form of prophecy. For the principal, according to Merrick (1978), building a Christian community of faith is the highest priority. In Merrick’s opinion, the life of the principal is an expression of the beliefs of the principal, so Merrick defined the role in spiritual terms. She said, “The principal is a witness of the Good News of Jesus, a sharer in the fellowship of the Spirit, and a servant of the community” (p. 13). As the chief teacher in the school, the principal teaches the other members of the community: the parents, the pastor, the teachers, and the children. Merrick recommended that principals encourage parents to think theologically. She counseled, “Use the Word of God to lead parents to make good decisions for their children” (p. 14). According to Merrick, the principal teaches parents through many forms of communication: personal contacts, meetings, bulletins, letters, and phone conversations.

The principal is also a teacher of the pastor, according to Merrick (1978). Through effective communication and work on all matters pertaining to religious education, the principal works with the pastor to ensure that the school is a “vital part of the parish community” (p. 17). The principal can also be a change agent, according to Merrick. “The power of the Holy Spirit is available to each principal and classroom teacher to bring about change” (p. 15). Reflecting on Hennessy’s (1978) analysis of the principal as prophet, Merrick observed, “Being a prophet is a tough and lonely business. Only the strong should apply” (p. 15). Thus, Merrick recognized that the principal’s job is a sacred task.

The work of Gilbert (1983) called the principal to a pastoral role. According to Gilbert, the principal is the “pastor” of the school: “she or he is the person responsible and accountable to the staff, the school board, and ultimately to the parish council for this ministry” (p. 3). Gilbert noted that an important aspect of the principalship is to become a good assessor of teachers and to hire a faculty of persons “who are dedicated to the mission of the school and who have the competence, both as persons of faith and as professionals, to carry out that mission” (p. 10). Once these qualified individuals have been hired, Gilbert continued, the principal has the ongoing ministry of assessing staff needs and providing for continuing education. Like Hennessy (1978), Gilbert pointed to the key quality of listening so necessary for the principal as prophet and pastor.

The work of Buetow (1988) elaborated on the pastoral duties of the principal. According to Buetow, the pastoral responsibilities of the principal include: (a) creating an environment where faith development and moral development for youth and adults can be facilitated, (b) utilizing the methods and content of religious education, (c) applying Church teaching on Catholic schools, (d) providing opportunities for the spiritual growth of the whole school community, (e) leading the school community in prayer, (f) integrating Gospel values and social teaching into the curriculum, and (g) articulating the Catholic educational vision.

In his work to develop a program for recruiting Catholic school principals, Manno (1985) described three aspects of the principal’s leadership role: spiritual leader, educational leader, and manager of the school community. “The principal, then, can be viewed as a religious and professional educator charged with leading and managing the school community” (p 18). Manno asserted, “The Catholic school principal is, as many

would say, the critical agent who insures that the Catholic vision of schooling is fostered effectively” (p. 31). Manno identified spiritual qualities (aspects of being) and pastoral competencies (aspects of doing) necessary for the Catholic school principal. Noticeably absent from these lists is any mention of building relationships with parents and the pastor.

Ciriello (1994) continued Manno’s work and designed a comprehensive program for the formation and development of Catholic school leaders. This program, a collaborative effort between the United States Catholic Conference (USCC) and NCEA, addressed the three aspects of the principal’s leadership responsibility: (a) the principal as educational leader, (b) the principal as managerial leader, and (c) the principal as spiritual leader. Ciriello outlined the expectations of the Catholic school principal in the area of spiritual leadership which were pertinent to this study. There are four main areas of responsibility: (a) faith development, (b) building Christian community, (c) moral and ethical development, and (d) history and philosophy. Most relevant to this study was the responsibility to build Christian community, which includes (a) fostering collaboration between the parish and the school, (b) recognizing, respecting, and facilitating the role of parents as primary educator, and (c) promoting Catholic community. Ciriello’s overview was further clarified in the writing of Muccigrosso (1996a, 1996b) and Curran (1996).

Muccigrosso (1996b) described the principal as the “keeper of the Catholic school’s moral gate” (p. 25). The principal bears the responsibility to keep the Catholic moral vision constantly before all who comprise the Catholic school community. He stated, “Through speech and particularly through behavior, the principal communicates a moral vision” (p. 29). Fostering collaboration is one aspect of the principal’s role as the

moral leader of the school community. According to Muccigrosso, the principal is called to “demonstrate an appropriate respect for the role of the parent” (p. 29) and to “enlist the talent and expertise of the pastor, parish staff and school board members in rendering leadership relative to moral and ethical matters” (p. 29).

Curran (1996) also observed that principals are called to exercise collaborative skills, with parents and with the parish. Citing *The Religious Dimension of Education in a Catholic School* (CCE, 1988), Curran concurred that Catholic schools need to enter into a self-examination with a goal toward strengthening collaboration and partnership among those involved in the educational process: parish, school, and family. Curran reminded school leaders that they cannot be alienated from families, nor isolated from the local Church. He asserted, “It is as partners with parents that Catholic schools perform their work for the Church” (p. 17). In stating this, Curran drew on the teachings of his congregation founder, Saint John Baptist De La Salle, founder of the Brothers of the Christian Schools. De La Salle stated, “You must, then, look upon this work entrusted to you by pastors, by fathers and mothers, as one of the most important and most necessary services in the Church” (as cited by Curran, 1996, p. 16).

Nuzzi (2004) summarized the role of the principal succinctly, “Without question, the primary responsibility for nurturing, protecting and advancing the Catholic identity of the school belongs to the principal” (p. 522). For this reason, this study sought to identify the perceptions of the principals of the Archdiocese of San Francisco parish schools regarding their schools’ implementation of *Partners in Faith: Parish, School and Family* (Council of Priests, 2000). The report reiterated and reaffirmed the findings of Catholic education experts (Buetow, 1988; Ciriello, 1994; Curran, 1996; Gilbert, 1983; Hennessy,

1978; Manno, 1985; Merrick, 1978, Muccigrosso, 1996a, 1996b) who have addressed the role of the principal relative to their role in the faith development of the children enrolled in Catholic schools.

*The Role of the Principal in the Faith Formation of Children as Reviewed in Empirical Research*

Three empirical studies have addressed the challenges of the principal's role in the Catholic school. Schuttloffel (2003) surveyed diocesan superintendents and vicars of education regarding the recruitment and retention of principals. Her findings indicated that the spiritual dimension of school leadership is the area for which new principals are most underprepared. According to Schuttloffel, "the most obvious explanation is that the majority of Catholic school principals today had little theological education since sacramental preparation" (p. 23). Schuttloffel called on diocesan leaders to fill this gap in theological knowledge and spiritual formation.

Fraser and Brock (2006) surveyed 20 principals in two dioceses in New South Wales, Australia regarding their job satisfaction and found more than a dozen drawbacks to the role of principal. Among these drawbacks, which were considered disincentives to the principalship, most relevant to this study were "disgruntled, unchurched and demanding parents" and "interfering pastors" (p. 436). Furthermore, in the study of Fraser and Brock, conflict with pastors emerged as a factor in principal job dissatisfaction.

According to Nuzzi, Holter and Frabutt (2013), in their survey of 1600 Catholic elementary school principals regarding their needs, challenges and leadership insights,

“Principals have been an integral part of the success of parish schools” (p. viii ). The researchers continued, “...Principals aim to figure prominently in the renewal of Catholic schools and the revitalization of the Catholic faith” (p. viii). The researchers offered related implications regarding their findings. They noted, for example, that “parents and other school stakeholders understand at an intuitive level that the leadership of the principal is critical for the smooth and successful operation of the school” (p. 1). Nuzzi et al. drew comparisons between the role of the principal and the threefold responsibility of the bishop: to teach, to govern and to sanctify. They said,

While the ancient role of bishop is clearly of a different order than leadership structures in modern-day schools, there is some apparent similarity between the way the Church understands the office of bishop and the way educational literature explains the responsibilities of a Catholic school principal. One might say by way of comparison that Catholic school principals have a responsibility to teach, govern, and sanctify within the school community. (p. 4)

For Nuzzi et al., the principal serves as a minister. They said, “For the Catholic school principal, the school is first and foremost a community of faith and a gathering of disciples, and the principal role is ministry, a ministry of spiritual leadership exercised in a learning community” (p. 3).

While the principals surveyed by Nuzzi et al. (2013) displayed extraordinary commitment to the ministry, evidenced by their long hours in service to the Gospel, the Church and the children, they were also overwhelmed by the ministry’s demands. Principals reported experiencing “acute challenges and frustrations in the operation of their schools” (p. 53). These challenges, as reported by Nuzzi et al. included finance, enrollment, capital improvements, technology, long-range planning, and marketing. Nuzzi et al. found that the principals “hunger for more support, emotional as well as



financial” (p. 53). In Nuzzi et al.’s report, findings were accompanied by representative respondent comments that served to illustrate the data more concretely. One principal, according to Nuzzi et al. displayed the sentiments shared by many: “It would be a dream to focus on what we should be about—teaching the children to be followers of Christ” (p. 49).

The findings of empirical studies on the role of the principal were echoed in the *Partners in Faith: Parish, School and Family* (Council of Priests, 2000) report. The call to be in partnership with parents and pastors, a central theme of the *Partners in Faith: Parish, School and Family* report, was cited as a challenge for principals researched by Fraser and Brock (2006). Furthermore, Nuzzi et al. (2013) discovered that the overwhelming nature of the principal’s responsibilities relative to the financial management of the school often distract them from their attention to the faith formation of children. This reality for the principal echoes the statements from the researchers’ interviews with both Bishop Justice and Bishop McElroy regarding the emphasis of the *Partners in Faith: Parish, School and Family* initiative. It was an effort focused solely on faith formation, a departure from the Archdiocese of San Francisco’s many other discussions on financial sustainability of the Catholic schools.

#### *Summary of the Literature on the Role of the Principal in the Faith Formation of Children*

The review of the literature on the role of the principal in the faith formation of children supports the many facets of the principal’s role. While the principal is called to spiritual leadership in the Catholic school, the role also includes key dimensions of

educational and managerial leadership (Manno, 1985; Ciriello, 1994). The educational and managerial components of leadership can pull the principals away from their call as minister, a call they share with the bishop to teach, to govern and to sanctify (Nuzzi et al., 2013). The literature refers to the principal as collaborator (Curran, 1996; Muccigrosso, 1996b), community builder (Ciriello, 1994; Merrick, 1978), change agent (Merrick, 1978), guarantor of school effectiveness (Canon Law Society, 1983; Gilbert, 1978; Manno, 1985; Nuzzi et al., 2013; Ozar & Weitzel-O'Neill, 2012), listener (Gilbert, 1983; Hennessy, 1978), moral gatekeeper (Muccigrosso, 1996b), parent partner (Canon Law Society, 1983; Curran, 1996; Merrick, 1978; Vatican II, 1965a), pastor (Buetow, 1988; Gilbert, 1983), prophet (Hennessy, 1978; Merrick, 1978), teacher (Canon Law Society, 1983; Merrick, 1978; Vatican II, 1965a), and witness (CCE, 1982; Hennessy, 1978). All of these elements of the principal's role serve to amplify the principal as "the bridge" (Fuchs, 1985) and justify the principal being the respondent in this study. Further illumination on the role of the principal is addressed in the fourth section of the review of literature, which reviews the relationship between the principal and the parents of the Catholic school, and between the principal and the pastor.

### *The Role of the Pastor Relative to the Faith Formation of Children*

Literature on the role of the pastor relative to the faith formation of children is presented in three subsections. The first subsection reviews the teachings of the Catholic Church regarding the role of the pastor in the Catholic school. The second subsection reviews literature concerning the role of the pastor in fostering the faith formation of children through the lens of Catholic education experts. Lastly, the third subsection presents the role of pastor in this enterprise as reviewed through empirical research.

*The Teachings of the Catholic Church on the Role of the Pastor in the Faith Formation of Children*

The bishops of the universal church gathered at Vatican II (1965a), in their document *The Declaration on Christian Education*, highlighted the role of the pastor. First, pastors are responsible for ensuring Christian education. Vatican II declared, “The sacred Synod directs the attention of pastors of souls to their very grave obligation to do all in their power to ensure that this Christian education is enjoyed by all the faithful and especially by the young who are the hope of the church” (§2). One way that the pastors fulfill this obligation is through the establishment of Catholic schools. Again, Vatican II asserted, “This Sacred Council of the Church earnestly entreats pastors and all the faithful to spare no sacrifice in helping Catholic schools fulfill their function in a continually more perfect way” (§9).

The teaching of the Church has also been promulgated through Canon Law (Canon Law Society, 1983). To the pastor is entrusted the care of a parish, which in Canon Law is defined as “a certain community of the Christian faithful stably constituted in a particular church” (Canon 515). According to Canon 519, the pastor carries out the functions of teaching, sanctifying, and governing in cooperation with priests and deacons, as well as the assistance of lay members of the Christian faithful. In Canon 532, the duty of the pastor to care for the goods of the parish is established.

Three canons focus particular attention on the role of the pastor in a Catholic school. First, Canon 794 states, “The duty and right of educating belongs in a special way to the Church, to which has been divinely entrusted the mission of assisting persons

so that they are able to reach the fullness of the Christian life. Pastors of souls have the duty of arranging everything so that all the faithful have a Catholic education.” Next, Canon 795 provides for the integral human development of children and youth, who “are to be nurtured in such a way that they are able to develop their physical, moral, and intellectual talents harmoniously, acquire a more perfect sense of responsibility and right use of freedom, and are formed to participate actively in social life.”

As articulated through Canon Law (Canon Law Society, 1983), the pastor has special responsibility for the teaching of religion. In Canon 804, the local ordinary is charged with designating religion teachers in Catholic schools. This is a task which is passed on to the pastor who operates locally in the school. The religion teacher’s duty to witness a Christian life is also asserted in Canon 804. Once again, the pastor assumes the duty of implementing this canon, as he oversees the religious instruction program of the school. The pastor acts as the local representative of the bishop ensuring that religious instruction follows the teachings of the Church.

The teachings of the Catholic Church call the pastor to a key leadership responsibility in the parish school, a role of authority. To the pastor is entrusted, through the delegation of the bishop, the pastoral care of the families and the educators in the parish school community. For this reason, the Archdiocese of San Francisco Council of Priests (2000) who developed the *Partners in Faith: Parish, School and Family* report expressed their concerns for the role the pastor plays as a partner in the parish school.

*The Perspectives of Catholic Educational Experts on the Role of the Pastor in the Faith Formation of Children*

Numerous experts (Barrett, 1996; Gilbert, 1983; King, 2013; Thomas & Davis, 1989) have addressed the role of the pastor in the Catholic school. Gilbert offered a perspective from pastoral theology. Thomas and Davis reflected on the work of the pastoral team. Barrett discussed areas meriting the pastor's presence, and King identified the pastoral practices of pastors who have been deemed "distinguished" in their ministry by the NCEA.

The work of Gilbert (1983) is unique in that it offered a theological reflection on the findings of a survey performed by the NCEA. This survey measured the perspectives of pastors and superintendents regarding their most prominent concerns for the Catholic schools in their care. Among the findings of this survey were the pastors' concerns for their relationships with the principal and with parents, as well as the pastors' efforts to relate the school to the total parish community. Gilbert analyzed the findings, reflected on pastoral theology, and made a series of recommendations for pastors. His work contributed the pastor perspective to NCEA's series on the partners involved in the Catholic school. His theological analysis was pertinent to this study because it mirrors the pastoral concerns articulated by the Council of Priests (2000) in *Partners in Faith: Parish, School and Family*.

Gilbert's (1983) theological reflection emphasized the pastor as shepherd, and through that lens, he made the following assertions. Gilbert suggested that the pastor is called to many tasks: (a) to develop a healthy climate in the parish, (b) to provide support and visibility for the parish staff within the total parish, and (c) to support the work of parent groups. For Gilbert, the climate in the parish school is a responsibility for pastors.

He noted, “The healthy school today requires a healthy parish climate and developing this healthy climate is very much a part of the pastor’s role” (p. 2). Gilbert urged pastors to support the work of those with whom they share parish ministry, particularly the principal and the director of religious education. These two members of the pastoral team were especially important in Gilbert’s analysis because they serve as “pastors” in their ministerial duties. Gilbert recommended that pastors support the work of parent groups as well, while “refraining from immediate and direct intervention in the problems they raise” (p. 24), a responsibility, Gilbert maintained, that belongs to the principal.

While Gilbert did devote some energy to the pastor’s financial role, it was relegated in his treatment to the end of the document. He said, “Finances should never be, in parish ministry, the tail that wags the dog; other concerns are more central, more basic. Finances are more a sign and an effect of good health or bad in the community of faith than its cause. Our reflection should recognize that reality” (p. xi). Gilbert’s emphasis reflects the statements of Bishop McElroy, who noted in the researcher’s interview with him the importance of the *Partners of Faith* (2000) initiative as one rooted in concern for the faith development of children over financial concerns (personal communication, August 16, 2013).

In their reflection on the pastoral team, Thomas and Davis (1989) noted the shift in understanding of pastoral leadership since Vatican II. As articulated in the Revised Code of Canon Law (1983), the pastor is encouraged to share his responsibilities and work cooperatively with fellow parish ministers and the laity. Thomas and Davis reaffirmed the importance of all members of the pastoral ministry team working together.

For experienced pastor Barrett (1996), “Keeping in mind the pivotal place the pastor holds in the parish, his commitment to the school is critical to the life and future of the school” (p. 116). Barrett’s work (1996) identified several key areas of pastor “presence” in the Catholic parish school, three of which were relevant to this study: financial, social, and spiritual. Like Gilbert (1983), Barrett (1996) recognized the financial responsibility of the pastor, but maintained that the pastor must remain focused on the mission. In the area of social presence, Barrett argued that “the results are worth the effort because the pastor is contributing to the self-esteem of a major sector of the parish, and thus promoting a stronger sense of parish spirit” (p. 122).

In the realm of the spiritual, Barrett (1996) observed that the pastor’s commitment is key. Some of his main responsibilities under spiritual presence include: (a) ensuring the competence of religion teachers, (b) monitoring sacramental preparation, and (c) facilitating prayer and liturgical experiences, including the sacraments of Eucharist and Penance. These sacramental moments also invite the pastor to build a relationship with parents, according to Barrett. He found, “Active pastor involvement with parents in the course of sacramental preparation sends a strong message about the priority the sacraments have for the pastor” (p. 117). The pastor’s role as shepherd to the faculty is also important, according to Barrett, and echoed Gilbert’s (1983) insights. Barrett concluded, “When the pastor celebrates liturgy with the faculty and/or participates in retreat or similar experiences, he is demonstrating both his interest and his concern for the faith-life of the adult community involved in the school” (p. 117). Barrett pointed out that one of the implications of the pastor’s role as shepherd is the joy that can come from these interactions. He stated, “The pastor who systematically works with the principal to

plan and provide for the spiritual development of the students and faculty will find the effort rewarded” (p. 118).

The work of King (2013) analyzed the characteristics of 50 pastors who were recognized as “distinguished” by the NCEA between 2009 and 2012. These pastors received an award at NCEA’s annual convention based on their nomination by the (arch)diocesan superintendent in collaboration with the parish school principal and with the approval of the (arch)bishop. To be eligible for the award, the nominated pastor must: (a) possess a clear philosophy of Catholic education, (b) provide spiritual guidance to the school community, (c) participate in school activities, (d) work with the school board and/or parent association, (e) support the school administration, (f) engage the community in providing financial support to the school, (g) receive high recommendations from the principal, a faculty member, a school board/parish council officer, and a parent of a present or former student, (h) receive the endorsement of the diocesan superintendent and approval of the diocesan ordinary/vicar, and (i) have a minimum of three years of service as a pastor in a parish associated with Catholic elementary school education.

According to the work of King (2013), these 50 pastors who were honored as “distinguished” practiced two distinct leadership styles: either visionary leadership, in which their own dynamic vision and leadership accomplished seemingly insurmountable feats, or empowerment leadership, in which they deferred leadership decisions to the principal. These pastors tended to have had good models in their Catholic school experience, which extended to their own ministry. They also possessed a long-term vision, understanding that the students from the parish school become the most active



adult parishioners. By and large, these pastors had little exposure to professional development relative to their role as head of school. When interviewed by King, the distinguished pastors shared recommendations for seminary preparation of future pastors which would include skill-building in being collaborative agents, leaders who works “among the people, not necessarily lording above them” (p. 26).

Catholic education experts, including Barrett (1996), Gilbert (1983), King (2013), and Thomas and Davis (1989), have addressed the role of the pastor in the Catholic school. The pastor’s call to shepherd the partners in the Catholic school community, faculty, staff and families alike, is developed in the literature. Furthermore, according to both Barrett and Gilbert, the pastor is called to attend to his spiritual duties first, even in the midst of pressing financial concerns. This priority, identified by the experts, resonates with the emphasis of the Council of Priests (2000) who authored *Partners in Faith: Parish, School and Family*.

#### *The Role of the Pastor in the Faith Formation of Children as Reviewed in Empirical Research*

Six empirical studies, three dissertations and three national surveys, have contributed to the understanding of the role of pastor in the Catholic school. These six studies comprise a single thread of research on the role of the pastor that has been built up over more than twenty-five years, starting with Sullivan’s (1980) study on priests in the Archdiocese of Boston and most recently expressed in the Notre Dame Study on Pastors (Nuzzi, et al. 2008). Schipper’s (1982) dissertation on the attitudes of priests in the Archdiocese of San Francisco towards Catholic schools was a replication of

Sullivan's (1980) study on priests in the Archdiocese of Boston. Eighty-seven percent of the Archdiocese of San Francisco priests participated in Schipper's study. In summation, Schipper found the following results: (a) ninety-one percent of Archdiocese of San Francisco priests felt that the primary role of the pastor in a Catholic school should be spiritual, (b) seventy-eight percent were supportive of the value and continuation of Catholic schools, and (c) fifty-four percent agreed that the pastor is the most influential person in the structure of the parish school; 24% disagreed and attributed that primary role to the principal.

Among his recommendations, Schipper suggested that efforts be made to develop among the priests a "greater acceptance of and support for the equal part of the laity, both parents and teachers, in the mission of the Catholic school" (p. 150). Of note, three years later, a second dissertation by John (1985), which surveyed attitudes of priests, principals and parents in the Archdiocese of San Francisco toward lay teachers and administrators, found contrary results. John found that priests were supportive of the laity. The other variables studied by Schipper were not addressed by John.

The work of Schipper (1982) also identified a tension between the financial needs of the school and the financial needs of the parish. Most priests surveyed by Schipper thought that Catholic schools were using disproportionate funds for the numbers served. Schipper found, however, that the priests did not favor an investment in adult religious education as a parallel path to the faith formation of the future generation if it meant a cutback in school programs. The priests did express support for an alternative plan for the future structure of the parish schools of the Archdiocese of San Francisco, including regionalization, which involves merging or clustering parish schools. Among his

recommendations, Schipper suggested more robust preparation programs for pastors, with particular concern for the areas of financial management.

Wojcicki's (1982) dissertation examining the perceptions of pastors, principals, and teachers regarding the role of the pastor expanded Schipper's work to three California dioceses: Sacramento, San Diego and Santa Rosa. Wojcicki found that the pastor's effort to establish the relationship between the school and the parish is a very important aspect of his work. The pastor's need for lifelong learning was emphasized, particularly by the principals and teachers who participated in the study.

O'Brien's (1987) national study of bishops and priests built on the previous studies from Sullivan (1980), Schipper (1982) and Wojcicki (1982). O'Brien found general agreement from bishops and priests on the value and effectiveness of Catholic schools. Furthermore, O'Brien found agreement by a "very large percentage" (p. 113) that the pastor's primary role in the school should be that of spiritual leader. While there was general agreement that tuition was a deterrent for many parents in choosing Catholic schools, priests and bishops differed on the question of financing schools. For example, nearly three-fourths of bishops thought that individual parish financing of schools was the most effective financial strategy, while just over half of the priests surveyed agreed with that statement. There was also some discrepancy between the bishops and priests on the question of investment in adult education programs that might steer resources from the schools: only 29% of bishops agreed that greater investment in adult religious education was needed, while 50% of priests agreed with this potential shift in resources.

This data on priest perceptions of adult education programs, which is presented in research from both Schipper (1982) and O'Brien (1987), are relevant to this study because the fifth goal of the *Partners in Faith: Parish, School and Family* (2000) report has to do with enhancing adult faith formation programs as a form of assistance to parents in their role as primary educator of their children in the faith. Priests in the Archdiocese of San Francisco surveyed by Schipper, and both priests and bishops nationally surveyed by O'Brien did not express a desire to promote adult education at the expense of Catholic schools.

Convey (1999, 2001) found continued evidence of very high levels of support for Catholic schools among pastors, a support that is critical to the schools' existence. His work built upon and extended the work of O'Brien (1987). Convey (2001) disaggregated the perspectives of pastors, providing a more detailed understanding of the different perspectives of pastors in different contexts. Table 2 summarizes some of Convey's key findings.

Table 2

*Discrepancies in Pastors With and Without Schools' Perceptions Regarding the Importance of Catholic Schools (Convey, 2001)*

| Perceptions  | Agreement of pastors<br><i>with</i> schools | Agreement of pastors<br><i>without</i> schools |
|--|---|--|
| Schools were viewed as an essential part of the Church's educational ministry.                           | 91%   | 77%  |
| The need for Catholic schools was as great as it had been in the past.                                   | 90%   | 74%  |
| Maintaining Catholic schools was an effective use of diocesan resources                                  | 78%   | 51%  |
| The Catholic school was considered one of the best (contemporary) means of evangelization in the church. | 71%   | 56%  |

Convey (2001) concluded that the schools have the support of their pastors. However, Convey also found that pastors with schools were less likely than their counterparts without schools to offer strong agreement to statements about giving parents a voice in school affairs. Table 3 summarizes some of his key findings regarding pastors' perspectives on parental involvement.

Table 3

*Discrepancies in Pastors With and Without Schools' Perceptions Regarding Parental Involvement in Catholic Schools (Convey, 2001)*

| Perception  | Agreement of pastors<br><i>with schools</i> | Agreement of pastors<br><i>without schools</i> |
|---|---|--|
| Parents must be given a substantial role in the development of policy for Catholic schools. | 68%   | 73%  |
| Parents should have a substantial voice in the governance of Catholic schools.              | 69%   | 77%  |

On the question of Catholic schools strengthening parish unity, both bishops and priests expressed significantly less agreement in Convey's (2001) survey than they had in O'Brien's (1987) survey: for bishops, agreement went from 93% to 85%; for priests, agreement went from 78% to 67% (for pastors of parishes with Catholic schools, the percentage was 71%). The shift Convey identified was relevant to this study because the first goal of the *Partners in Faith: Parish, School and Family* (2000) report is that the Catholic school is understood as a ministry of the whole parish.

The most recent research on the role of the pastor within schools was the Notre Dame Study on Pastors (Nuzzi, Frabutt & Holter, 2008), a survey of over 1000 pastors with regard to their leadership in Catholic schools. Its questions mirrored those asked previously by O'Brien (1987) and Convey (1999, 2001). The purpose of the study was to

analyze pastors' needs and perceptions regarding Catholic schools and Catholic education. The researchers described their "point of departure" for the study as a "firm belief that the pastor is so important that no effort to serve Catholic schools can succeed without them" (p. 11). The authors believed that engaging pastors in a dialogue on Catholic education would lead to a greater understanding that will help to sustain and strengthen Catholic schools. Overwhelmingly, Nuzzi et al. found the concerns of the pastors focused on matters of faith and finance. The maintenance of a strong Catholic identity in the schools was the focus of the faith concerns. In the area of finance, enrollment management, financial management and affordability surfaced as the dominant needs.

More than just surveying the pastors, however, the purpose of the research conducted by Nuzzi et al. (2008) included the formulation of an action plan to meet the needs articulated by pastors. The researchers posed suggestions in the financial arena including decreasing expenses and increasing revenues. With regard to Catholic identity, the authors offered three recommendations relevant to this study: (a) the "conscious integration of the school community into the overall life of the parish," (b) "broader public parish leadership roles for school faculty, staff, administration, students, and parents," and (c) "strategic engagement of the clergy in support of Catholic schools" (p. 51-52).

In regards to the connection between the school and the parish, Nuzzi et al. (2008) noted, "It is imperative that Catholic schools be seen, experienced, and understood as deeply rooted in the life of a parish and as an integral part of the parish's larger pastoral services framework" (p. 51). In regards to the participation of members of the school

community in parish leadership, the researchers noted, “One’s commitment to the school ought to flow logically and freely from a larger commitment to the faith as it is experienced in parish life” (p. 51). In regards to support from the clergy, Nuzzi et al. reaffirmed, “The leadership of the clergy remains an integral part of all Church activities and ministries, and Catholic schools cannot succeed without their vocal and consistent support” (p. 53).

While they offered findings and recommendations in separate treatments of finances and faith, Nuzzi et al. (2008) synthesized their findings into an overarching theological concern. They concluded:

These two themes of finances and faith are not unrelated. In fact, they may be understood as manifestations of a larger, singular issue that is impacting Catholic schools. Pastors experience it as the absence of school families from Sunday Mass. School parents experience it as the lack of strident support from the pastor. Parents and pastors alike articulate it when they complain about the ineffectiveness of the diocesan central office or the bishop. There is a widespread disengagement of Catholics from the Church and an equally challenging lack of appreciation for the wisdom, traditions and teachings of the Catholic faith. This serious challenge is manifested in Catholic schools, but is not limited to them....In general, there appears to be a lack of serious adult engagement with the core beliefs of Catholicism that leads to a decline in the value of and participation in the life and ministry of the Church. (p. 53)

These recommendations from Nuzzi, Frabutt and Holter echoed the pastoral experience of Bishop Robert McElroy, primary author of the *Partners in Faith: Parish, School and Family* (2000) report. When interviewed by the researcher, he suggested the need for a new metric for considering participation in parish life. In his pastoral experience, he has found that the current generation of parents measures their participation in the parish differently from pastors. Pastors expect weekly participation in worship, according to Bishop McElroy. But parents, whose lives are so structured, do not feel the “magnet” of

going to church, according to Bishop McElroy, and may consider monthly attendance sufficient participation (R. McElroy, personal communication, August 16, 2013).

The tension between matters of faith and matters of finance is illustrated throughout the empirical research on the role of the pastor in the faith formation of children. While spiritual leadership is consistently cited as the primary role of the pastor (Schipper, 1982; O'Brien, 1987; Convey, 1999, 2001; Nuzzi et al., 2008) and there has been consistent support by priests for the Catholic schools (Schipper, 1982; O'Brien, 1987; Convey, 1999, 2001; Nuzzi et al., 2008), financial stewardship is a persistent challenge. Nuzzi et al. (2008) framed these parallel priorities as part of an overarching theological concern.

*Summary of the Literature on the Role of the Pastor in the Faith Formation of Children*

Pastoral concerns are at the heart of the ministry of the pastor in the Catholic school. The pastor has a “very grave obligation” to provide Catholic education, particularly for the young (Vatican II, 1965a). He is called to be the shepherd of the parish school community (Barrett, 1996; Canon Law Society, 1983; Gilbert, 1983). His role, as discussed in the literature, has included elements of both spiritual leadership (Barrett, 1996; Canon Law Society, 1983; Convey, 1999, 2001; Gilbert, 1983; Nuzzi et al., 2008; O'Brien, 1987; Schipper, 1982) and financial stewardship (Barrett, 1996; Gilbert, 1983; Nuzzi et al., 2008; Schipper, 1982). The pastor's education, both pre-service and in-service, has been identified as a concern (Gilbert, 1983; King, 2013; Wojcicki, 1982), particularly in the areas of financial management. Furthermore, there is substantial literature that has addressed his participation in a shared ministry (Canon Law



Society, 1983; John, 1985, Thomas and Davis, 1989) which is the focus of the next section.

### The Relationships between the Partners in the Faith Formation of Children

This section reviews the literature related to the relationships between the three partners—principal, parent and pastor—who were identified as essential in the faith formation of children in the Archdiocese of San Francisco Council of Priests (2000) report, *Partners in Faith: Parish, School and Family*. First, the literature concerning the relationship between the principal and parents is reviewed. Then, the literature concerning the relationship between the principal and the pastor is reviewed.

#### *The Relationship between the Principal and the Parents*

Literature on the relationship between the principal and the parents relative to the faith formation of children is presented in three subsections. The first subsection reviews the teachings of the Catholic Church on this relationship. The second subsection reviews literature concerning the relationship between the principal and the parents through the lens of Catholic education experts. Lastly, the third subsection presents the relationship between the principal and the parents as reviewed through empirical research.

#### *The Teachings of the Catholic Church on the Relationship between the Principal and the Parents*

In addressing the role of the educator, Vatican II (1965a) called the educator's role in assisting parents a "beautiful" and "important" vocation. It said:

Beautiful indeed and of great importance is the vocation of all those who aid parents in fulfilling their duties and who, as representatives of the human community, undertake the task of education in schools. This vocation demands special qualities of mind and heart, very careful preparation, and continuing readiness to renew and to adapt. (§5)

The CCE (1977) carried forth the spirit of Vatican II with its call for cooperation between school staff and parents. This cooperation, according to the CCE, develops a genuine community in the school. The development of this community is “a duty in conscience for all the members of the community: teachers, parents, pupils, administrative personnel. Each has his or her own part to play” (§51). Each participant has a particular responsibility in this regard. The CCE first described the duty of the parent. It stated:

This responsibility applies chiefly to Christian parents who confide their children to the school. Having chosen it does not relieve them of a personal duty to give their children a Christian upbringing. They are bound to cooperate actively with the school - which means supporting the educational efforts of the school and utilising (sic) the structures offered for parental involvement, in order to make certain that the school remains faithful to Christian principles of education. (§73)

The CCE followed with a description of the duty of the teacher, which is inclusive of the principal’s responsibility to the parents. It noted, “An equally important role belongs to the teachers in safeguarding and developing the distinctive mission of the Catholic school, particularly with regard to the Christian atmosphere which should characterise (sic) its life and teaching” (§73). The duties of the parent and the principal are intertwined in the view of the CCE.

According to Saint John Paul II (1979), the teaching role referenced in the CCE’s (1977) statement is particularly important. He stated that the Catholic school’s religious education program is the reason why parents should enroll their children there. As pontiff, he declared, “Together with and in connection with the family, the school

provides catechesis with possibilities that are not to be neglected. The special character of the Catholic school, the underlying reason for it, the reason why Catholic parents should prefer it, is precisely the quality of the religious instruction integrated into the education of the pupils” (§69). For Saint John Paul II, in its catechetical capacity, the school has a very critical role. As the principal is the chief catechist among the teaching staff, the principal bears a special responsibility to parents to guarantee a quality religious education program.

In its statement, *Lay Catholics in School: Witnesses to Faith*, the CCE (1982) affirmed the school’s vital responsibility to assist parents in realizing their role as the primary educators in the faith formation of their children. The CCE stated, it is “true that among the means which will assist and complement the exercise of the educational rights and duties of the family, the school has a value and an importance that are fundamental” (§12). The school has responsibility for “cultivating” (§12) the total formation of the student. The CCE stated that the educational endeavor is “entrusted” (§24) to the educator by the family and the Church. In discussing the community present in the school, the CCE called on the educator to be a source of “spiritual inspiration” (§23) and evangelization to parents.

The relationship between the educator and the family, contended the CCE (1982), is one that is complementary and requires mutual support. For the CCE, the school depends heavily on the family for support. It said,

Families should recognize the level of their responsibility for a support that extends to all aspects of the school: interest, esteem, collaboration, and economic assistance...each one should be ready to be as generous as possible, according to the resources that are available. Collaboration of the families should extend to a

share in accomplishing the objectives of the school, and also sharing in responsibility for the school. (§80)

For its part, the school needs to keep the family informed as to how the Catholic educational philosophy is being applied in formation of the students. In this way, the school helps parents fulfill their role as the primary faith-formers of their children. The CCE declared, “Such contacts will offer to many families the assistance they need in order to educate their own children properly” (§34). The CCE (2002) reaffirmed this teaching in its statement on consecrated persons, noting the desire on the part of religious community members to establish relationships of reciprocity with parents.

The Pontifical Council for the Family (1983) reinforced the need for collaboration between educators and parents in its *Charter for the Rights of the Family*. It declared, “The primary right of parents to educate their children must be upheld in all forms of collaboration between parents, teachers and school authorities” (Article 5.e). The reciprocal responsibilities of the educator and the family are also presented in Canon Law (Canon Law Society, 1983). Canon 796 declared,

Parents must cooperate closely with the teachers of the schools to which they entrust their children to be educated; moreover, teachers in fulfilling their duty are to collaborate very closely with parents, who are to be heard willingly and for whom associations or meetings are to be established and highly esteemed. (§2)

Both parents and educators bear a share in the collaboration and cooperation expressed in the Church’s teaching.

The CCE (1988) continued its call for collaboration between educators and parents in *The Religious Dimension of Education in a Catholic School*. In this statement, the CCE called for a strengthening of a “partnership based on faith” (§42). This

partnership is essential for the goals of the school to be achieved, according to the CCE. In addressing school climate, the CCE expressed that the school must be welcoming of families. This is especially important for the elementary school, given the age of the children. The CCE stated that these primary schools “should try to create a community school climate that reproduces, as far as possible, the warm and intimate atmosphere of family life” (§40). To the principal is directed attention to promoting a spirit of trust and spontaneity. The principal should also promote “close and constant” (§40) collaboration with the parents. The CCE stated, “An integration of school and home is an essential condition for the birth and development of all of the potential which these children manifest in one or the other of these two situations - including their openness to religion with all that this implies” (§40).

According to the CCE (1988), the religious dimension of the school climate can strengthen the formation of students. The CCE’s teaching in this area was of the utmost relevance to this study, since the faith formation of children is the ultimate goal of the *Partners in Faith: Parish, School and Family* (2000) report. For the CCE, creating a positive and supportive climate includes (a) agreement on educational goals and cooperation in achieving them, (b) interpersonal relationships based on love and Christian freedom, (c) consistent witness to Gospel values, and (d) challenging every student to strive for the highest possible level of formation, both human and Christian. These aspects of the school climate resonate with the goals of the *Partners in Faith: Parish, School and Family* (2000) report.

*A summary of the Church's teaching regarding the relationship between the principal and parents.*

Church teaching on the relationship between the principal and the parents builds on its understanding of the role of the teacher. The relationship is meant to be mutual, according to Church teaching (CCE, 1977, 1982, 1988, 2002; John Paul II, 1979; Pontifical Council for the Family, 1983; Vatican II, 1965a), and should be marked by cooperation and collaboration as the school, and the principal as its leader, offers assistance to the parents in their role as primary educator in faith. The religious education and formation program in the Catholic school, for which the principal is responsible, is of special concern to the Church (CCE, 1988; John Paul II, 1979).

*The Perspectives of Catholic Educational Experts on the Relationship between the Principal and the Parents*

Experts in Catholic education (Buetow, 1988; Curran, 1996; De la Cruz, 1981; Jacobs, 1997; Schiffbauer, 2007) have explored the principal's relationship with the parents of the Catholic school relative to their role as educators in the faith. For the experts, the principal is called to be a collaborator with the parents and a facilitator of their role as primary educators in the faith formation of their children. De la Cruz (1981) offered a model for engaging parents to share faith with one another. The model is a "Christian Family Cluster" which is oriented to parents who want to give witness to their faith. This is a parent-to-parent process of spiritual growth which can be implemented in the Catholic school by the principal working in collaboration with parent leadership.

According to Buetow (1988), teachers supplement and intensify the education begun at home. As the “master teacher” (p. 258), the principal bears a significant responsibility in developing this home-school connection, in Buetow’s analysis. Furthermore, in Buetow’s view, the principal must be capable of facilitating the primary role of parents as educators. For Buetow, the principal’s responsibility to parents involves several duties. These include: (a) welcoming parents’ interest by showing sincere concern, (b) providing occasions that unite parents and clergy in the school’s celebrations of learning, and (c) keeping the lines of communication open across the school community. Buetow observed that parental involvement results in a “multiplier effect” (p. 267) for the school’s efforts, so that what happens in school is expanded at home.

For Curran (1996), the principal’s role in assisting the parent encompasses both spiritual direction and resource management. Curran stated, “God has entrusted children to their parents who have in turn entrusted them to the Church and to Catholic schools...Catholic school principals, consequently, endeavor to be attuned to the realities of the movements of God in the lives of the children entrusted to their care” (p. 15). As the manager of resources in the school, the principal has a responsibility for properly placing the resources at the service of the children. Curran maintained, “As the leader, the Catholic school principal is commissioned to align the resources of the school and the parish church community toward enhancing the work of the primary educators of their children, the parents” (p. 18).

In his monograph which is intended to provide principals with the fundamental philosophy of Catholic education, Jacobs (1997) depicted the differences between the relationship of the school to the parents in Catholic and public education. For Jacobs,

secular educational philosophy focuses on the school's role in providing a program that will enable young people to grow into adults who contribute to society. Jacobs observed that for public schools, parental rights are not primary: "at best, they are *respected* by the state and its agents" (p. 33). In contrast, Jacobs maintained that for Catholic educators, parents are guaranteed rights due to their participation with God in procreating their children. This fundamental difference is important for principals to understand, Jacobs argued. He said that the operative word for Catholic educators is *assistance*: parents seek the assistance of professional educators in Catholic schools who can provide for their children what they themselves cannot.

Schiffbauer (2007) cited McDonald's (2006) data regarding Catholic parents who attended Catholic elementary schools: 82% ranked their education as "good" or "excellent". For Schiffbauer, this reality provides an opportunity for the principal. The positive associations between parents and their own Catholic schools call the principal to continue creating positive connections between the parents and the school they have chosen for their own children.

*A summary of the work of Catholic educational experts on the relationship between the principal and the parent.*

For experts in Catholic education (Buetow, 1988; Curran, 1996; De la Cruz, 1981; Jacobs, 1997; Schiffbauer, 2007), the role between the principal and the parent is one marked by collaboration as the schools assist the parents to be faith formers of their children. These expert contributions were relevant to this study because *Partners in*



*Faith: Parish, School and Family* (2000) called for collaboration between the home and the school as they are both responsible for the transmission of faith to the next generation.

*The Relationship between the Principal and the Parents as Reviewed in Empirical Research*

Two dissertations have explored the relationship between the principal and the parent as it relates to their partnership in the faith formation of children. John (1985) surveyed principals and parents in the Archdiocese of San Francisco regarding their attitudes towards lay administrators and teachers in the Archdiocesan Catholic schools. Both principals and parents felt that the schools' lay faculty were maintaining the quality of education in the Catholic elementary schools of the Archdiocese of San Francisco. John recommended that this common understanding be shared with teachers and with parents. John also found that parents perceived that religious community members did a better job than their lay counterparts in the teaching of religion and the functions of discipline. In addition, parents in John's survey perceived that children benefit spiritually from the presence of religious community members and that each school should have at least one member of a religious community on its staff. Because of the prevalence of lay leadership and staffing of the Catholic schools, John recommended that Church teaching supporting the role of lay faculty in Catholic schools (CCE, 1982) be communicated to parents. Parents should also be kept informed about the spiritual qualifications of lay personnel, according to John, so that their perceptions regarding lay educators would be more informed.

Gorman (1996) surveyed administrators, teachers, and parents in the elementary schools of the Archdiocese of San Francisco regarding areas of concern to be addressed and incorporated into Catholic school parenting programs. She found that administrators and teachers identified more than twice as many practices in which parents needed assistance than did the parents themselves. Some of these areas included family socialization, pro-social behavior, self esteem of the children, and identity formation. Among her recommendations, Gorman suggested that administrators develop and provide a comprehensive formative parenting program in order to promote the total formation of the child.

*A summary of the empirical research on the relationship between the principal and the parent.*

Previous findings in the Archdiocese of San Francisco on the relationship between the principal and parents have found the need for communication. John's (1985) recommendations were for communication to parents regarding spiritual qualifications and Church teaching on the role of lay faculty. Gorman's (1996) recommendations were for communication to parents on the total formation of the child. Both of these studies provide background on the relationship between parish school staff and the parents they serve, particularly in the area of religious formation of the school's children, a chief concern of the *Partners in Faith: Parish, School and Family* (2000) report.

*A Summary of the Literature Related to the Relationship between the Principal and the Parents*

The literature on the relationship between the principal and the parents relative to the faith formation of children is grounded in the religious teaching mission of the

Catholic school (CCE, 1982; John, 1985; John Paul II, 1979). The literature consistently calls for cooperation and collaboration (Canon Law Society, 1983; CCE, 1977, 1982, 1988; Pontifical Council for the Family, 1983) in the relationship. The principal is called to be a facilitator (Buetow, 1988; De la Cruz, 1981; Schiffbauer, 2007), leading the school in its efforts to assist the parents as the primary teachers of their children in the ways of faith (CCE, 1982; Curran, 1996; Gorman, 1996; Jacobs, 1997, Vatican II, 1965a). The relationship is one marked by mutuality and reciprocity (Canon Law Society, 1983; CCE, 1982, 2002; Pontifical Council for the Family, 1983) and clear communication (Gorman, 1996; John, 1985). This review of literature on the relationship between the principal and the parents further grounded this study on the implementation of the *Partners in Faith: Parish, School and Family* (2000) report in the Archdiocese of San Francisco. The report, as the literature suggests, called for cooperation and collaboration among all the partners involved in the faith formation of children: parish, school, and family. The principal is the “bridge” (Fuchs, 1985) between these three partners as facilitator of the Catholic identity of the school.

*The Relationship Between the Principal and the Pastor Relative to the Faith Formation of Children*

Literature on the relationship between the principal and the pastor relative to the faith formation of children is presented in three subsections. The first subsection reviews the teachings of the Catholic Church. The second subsection reviews literature concerning the relationship between the principal and the pastor through the lens of Catholic education experts. Lastly, the third subsection presents the relationship between the principal and the pastor as reviewed through empirical research. The literature on this

relationship is extensive and several themes emerge from it: the necessity for trust, for frequent communication, for a recognition of one another's gifts, for clarification of roles, and for a common vision and philosophy of education.

*The Teachings of the Catholic Church on the Relationship Between the Principal and the Pastor Relative to the Faith Formation of Children*

Inspired by Vatican II (1965a) and its general principals concerning collaboration between the hierarchy and those who work in the lay apostolate, documents from the CCE (1977, 1982) have provided direction on the relationship between the pastor and the principal. In *The Catholic School*, the CCE (1977) called for participation and co-responsibility among those involved in the educational ministry. The CCE declared, "The assigning of various responsibilities is governed by the principle of subsidiarity, and, with reference to this principle, ecclesiastical authority respects the competence of the professionals in teaching and education" (§70). Its statement echoes the statements of the pastors surveyed by King (2013) who relied on the educational expertise of their partners in leadership, the principals.

In *Lay Catholics in Schools: Witnesses to Faith*, the CCE (1982) addressed the particular needs and concerns of lay people working in Catholic education. As a clear majority, 85%, of principals in Catholic schools are now lay people (Mears, 2014), the CCE's statements can be particularly applied to the relationship between the principal and the pastor of the Catholic school. One area the CCE addressed is the isolation of lay people working in the educational ministry, an issue that was revealed in Nuzzi et al.'s

(2013) study of Catholic elementary school principals. The CCE called for support to those facing isolation. It stated:

The different circumstances in which lay Catholics have to carry out their work in schools can often create feelings of isolation or misunderstanding, and as a result lead to depression, or even to the giving up of teaching responsibilities. In order to find help in overcoming such difficulties; in order, more generally, to be helped to fulfill the vocation to which they are called, lay Catholics who work in schools should always be able to count on the support and aid of the entire Church. (§71)

The CCE also addressed the needs for continuing formation for lay people, noting that lay people can expect that they will receive support from their collaborators in ministry to determine what those needs are.

The NCCB (1984) wrote *Growing in Wisdom, Age and Grace*, a pastoral document concerning the continuing formation of priests. It addressed the issue of shared ministry between priests and laity and how shared ministry might impact the priesthood. The NCCB observed that “it is evident that the demands on (the priest’s) time and energy create a stress unknown in former times...this stress compounds that created by heavy involvement in administrative work, fund raising and personnel management for which the priest often has had little or no training” (p. 11). Shared ministry with lay partners, the NCCB stated, might help alleviate some of the stress. The NCCB declared, “priests are expected to develop a positive attitude toward shared ministry...there is present an interrelationship of their own ministerial priesthood and the priesthood of all the faithful. Sharing ministry with others stimulates and nourishes the priest in his ministry” (p. 11). For the pastor of the Catholic school, shared ministry primarily involves work with the principal.

When serving as Secretary of the CCE, Miller (2006) contended that Catholic schools depend largely on bonds of “ecclesial communion” (p. 32) between educators and the Church, either through bishops or pastors. While his book focused on the bishops, Miller’s statements are inclusive of the pastor or anyone in Church authority. The relationship is one based on trust. He said, “Trust is fostered by listening to one another, respecting the different gifts of each, and by recognizing one another’s specific responsibilities. With trust comes dialogue” (p. 33). Miller encouraged “sincere and regular dialogue” (p. 33) between educators and ecclesial authorities in their joint efforts on behalf of Catholic schools.

*A summary of the Church’s teaching regarding the relationship between the principal and the pastor.*

Writings of the Catholic Church express clear concern for building trust between clergy and lay workers collaborating in educational ministry (Miller, 2006). Of particular concern are issues of stress and isolation (NCCB, 1984; CCE, 1982) because of the great responsibilities for the faithful that pastors and principals bear in their leadership roles. A relationship built on collaboration (Vatican II, 1965a) and subsidiarity (Vatican II, 1965a; CCE, 1977) will be most efficacious. The relationship between the principal and the pastor described in the Church’s teaching is echoed in the call of the Archdiocese of San Francisco Council of Priests (2000) for the leaders of the parish school to join in partnership to benefit the faith formation of children.

*The Perspectives of Catholic Educational Experts on the Relationship between the Principal and the Pastor*

Experts (Cimino, 2013; Gilbert, 1983; King, 2013; Ozar & Weitzel-O'Neill, 2012; Thomas & Davis, 1989; Urbanski, 2013) on Catholic education have offered a variety of observations and recommendations regarding the relationship between the pastor and the principal. These observations and recommendations have contributed to the themes of trust (Gilbert, 1983; King, 2013; Ozar & Weitzel-O'Neill, 2012; Urbanski, 2013), communication (Cimino, 2013; King, 2013; Thomas & Davis, 1989; Urbanski, 2013), gift recognition (Cimino, 2013; Gilbert, 1983; Thomas & Davis, 1989), and common vision (Thomas & Davis, 1989; Urbanski, 2013).

Gilbert (1983) maintained that “a basic attitude of trust” (p. 7) is essential to the cooperative ministry of the pastor and the principal. First of all, a good hiring process for the principal is essential. Then, “the pastor should set an environment in which the principal feels free to call upon him to perform any tasks which they both agree are fitting him to perform based on his gifts and time and the needs of the school community” (p. 8). The identification of the pastor’s gifts is critical, according to Gilbert. He observed,

There are fifty ways in which the pastor can serve the school community, and some priests will be excellent in certain of these ways and others will be excellent in other ways: there simply is not one mold for all pastors, there is no one “job description” that fits every parish priest. (p. 8)

For Gilbert, this type of assessment of the pastor’s strengths will form a firm foundation for the pastor-principal relationship. He described the outcome to be gained:

If both pastor and principal can listen carefully and patiently to one another, a pastoral ‘job description’ in the area of school ministry can be developed for this

particular school situation and with this particular priest in mind. Then the jobs of pastor and principal will be much easier. (p. 9)

Gilbert offered additional recommendations on how to handle the inevitable conflict which arises in the relationship between the pastor and the principal. He described these instances as “learning experiences” (p. 4). He continued, “A community always void of tension may be a static community or else one dominated by one powerful voice or another. Neither is a healthy community even if, for a time, good things seem to be happening.” (p. 4)

For Thomas and Davis (1989), the relationship between the principal and pastor is vital. They stressed the importance of the two leaders being able to work together. For Thomas and Davis, effective principal-pastor relationships are ones marked by (a) mutual respect, (b) forthright conversation about beliefs and values, and (c) frequent communication. Like Gilbert (1983), Thomas and Davis supported the recognition of gifts on the part of the pastor and the principal. They found this recognition of each other’s giftedness to be critical to a productive working relationship in the Catholic school.

For Thomas and Davis (1989), the principal’s communication is critical for relaying the vision of the parish, as well as the complex responsibilities of the pastor. School staff members, according to Thomas and Davis, can set unrealistic expectations for the pastor’s availability to interact with students, or even for the gifts of the pastor relative to teaching. Thomas and Davis asserted, “The reality may be that Father is not a teacher and would be much more effective in a less formal situation with the students” (p.



51). For Thomas and Davis, the principal can be a key conduit between the school and the parish for identifying the gifts, as well as the availability, of the pastor.

The *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (Ozar & Weitzel-O'Neill, 2012) called schools to attention regarding the importance of the relationship between the school and the pastor. Of particular relevance to this study's understanding of the relationship between the principal and the pastor was standard five in the domain of governance and leadership, which offered the following challenge: "An excellent Catholic school has a governing body (person or persons) which recognizes and respects the role(s) of the appropriate and legitimate authorities, and exercises responsible decision-making (authoritative, consultative, advisory) in collaboration with the leadership team for development and oversight of the school's fidelity to mission, academic excellence, and operational vitality" (p. 8). One of the six benchmarks for this standard, 5.5, speaks of the relationship between the principal and the pastor. It states, "The governing body, in collaboration with the leader/leadership team, maintains a relationship with the canonical administrator (pastor or designee of Bishop) marked by mutual trust, close cooperation, and continuing dialogue" (p. 8).

The work of King (2013) relative to the pastors identified as "distinguished" by NCEA noted the deference these pastors paid to the principal. They respected the professional expertise of the principal and deferred authority to them. In turn, the principals with whom they worked communicated frequently with them, keeping their pastors informed and involved, and sought them out for advice. Their relationships demonstrated a high degree of trust and honest communication. Like Gilbert (1983),

these pastors placed great emphasis on hiring a principal with the same vision of Catholic education as themselves.

The work of Cimino (2013) suggested recommendations for the establishment of a positive relationship between the principal and the pastor of a Catholic school. Two of these suggestions have particular relevance for this study. They included the principal's dialogue with the pastor on matters of faith and finance and invitations to the pastor to assert key leadership in the spiritual domain with respect to both students and teachers. In addition, Cimino suggested dialogue between the principal and the pastor on responsibilities and leadership styles. This dialogue, contended Cimino, encourages understanding of each other's giftedness.

The work of Urbanski (2013) relative to the principal-pastor relationships in the Diocese of Raleigh focused on the importance of dialogue. In the Diocese of Raleigh, an initiative was developed to bring the principals and pastors together on an issue of mutual concern, the solvency of Catholic education. The initiative's purpose initially focused on school vitality through conversation between principals and pastors throughout the diocese. This initiative yielded a diocesan plan for the financial sustainability of the Catholic schools, but also led to ongoing conversations between the principals and the pastors relative to Catholic education and the operational vitality of the schools. The powerful partnership of pastor and principal, Urbanski attested, can result in "a strong and responsive school that is guided by a Catholic ethos and a multi-dimensional vision that can best prepare the school for the demands of the present and the challenges of the future" (p. 32). Urbanski's work supports the recognition by Bishops Justice and McElroy in the researcher's interviews with them of the importance of finance to the

discussions on Catholic schools, but even more so, the importance of the partnership between the principal and the pastor (R. McElroy, personal communication, August 16, 2013; W. Justice, personal communication, December 3, 2013).

*A summary of the work of Catholic educational experts on the relationship between the principal and the pastor.*

The perspectives of experts in Catholic education (Cimino, 2013; Gilbert, 1983; King, 2013; Ozar & Weitzel-O'Neill, 2012; Thomas & Davis, 1989; Urbanski, 2013) have helped to clarify the critical relationship between the principal and the pastor to the success of the Catholic school. From these experts emerge deepened understanding of the themes of trust (Gilbert, 1983; King, 2013; Ozar & Weitzel-O'Neill, 2012; Urbanski, 2013), communication (Cimino, 2013; King, 2013; Thomas & Davis, 1989; Urbanski, 2013), gift recognition (Cimino, 2013; Gilbert, 1983; Thomas & Davis, 1989), and common vision (Thomas & Davis, 1989; Urbanski, 2013).

*The Relationship between the Principal and the Pastor as Reviewed in Empirical Research*

Eight empirical studies (Brock & Fraser, 2001; Fulton, 2002; Durow & Brock, 2004; Nuzzi et al., 2013; Riggs, 2009; Schafer, 2004; Weiss, 2007; Wojcicki, 1982) concerning the relationship between the principal and the pastor have also furthered the themes of trust, communication, role clarification, and common vision. Wojcicki (1982), whose study on pastors laid the groundwork for future research on the pastor's role in the Catholic school, observed that "the importance of a harmonious relationship between pastor and principal is underscored by the findings" (p. 199). He found that the pastor is

more welcome in the internal affairs of the school when the pastor-principal relationship is perceived as being “very good” (p. 199). Wojcicki found that “the pastor is perceived less as an intruder in the school when he already has a harmonious working relationship with the principal” (p. 199). In addition, Wojcicki noted that one critical aspect of the pastor’s involvement in the Catholic school is that he and the principal agree on which tasks belong primarily to one or the other and which tasks require “mutual input and shared responsibility” (p. 210).

Brock and Fraser (2001) provided an international perspective on the relationship of the pastor and principal in their qualitative study of 32 principals and 16 pastors, divided almost evenly between New South Wales, Australia and Nebraska. Given the small numbers, their findings are not generalizable, but do provide relevant data, which synthesize the themes of this review of literature. Characteristics of successful principal-pastor partnerships include (a) the pastor’s preparation (educational experience), (b) recognition of authority, (c) communication, (d) mutual support, (e) trust, and (f) role clarification. One pastor summarized the elements of a successful pastor-principal relationship when he stated, “When both the pastor and principal have a good idea of the balance between the parish needs and the school’s needs and both of them recognize that both components need to be addressed, then I think it works well. In other words, trust, making time for one another, are mutually agreed-upon goals” (p. 96). This pastor’s perceptions echo the findings of Gilbert (1983) and Thomas and Davis (1989), who discussed the importance of trusting relationships, and common understandings of the shared ministry between parish and school throughout the pastoral team.

Fulton (2002) found that both pastors and principals view the school as a valuable educational ministry and perceive their relationship, a combination of collaboration and consultation, as crucial to the school's functioning and participation in the parish. In her study of 65 principals and 47 pastors of 91 Catholic schools from four dioceses in Northern California, she found several areas where there was general agreement between the two leadership groups. They agreed that pastors should have a visible presence in the school and leave the day-to-day operations to the principal. They also agreed that communication is a critical dimension of their relationship. They agreed that the principal should be active in the parish leadership groups (Parish Council, staff), and the pastor should be active with the school board and parent group.

There were, however, several areas where pastors and principals disagreed in Fulton's (2002) study. The first area had to do with weekly liturgical participation and Catholic identity. Pastors perceived the schools as having limited success in this area, while the principals perceived a higher level of school participation. Pastors, more than principals, saw a need to place more emphasis on spiritual development at the family and faculty levels. Pastors, more than principals, felt that promoting Catholic identity, faith development and moral growth were all aspects of a principal's responsibility. Pastors also felt that more work needed to be done to define the school community as an evangelizing ministry.

In terms of family participation in parish life, Fulton (2002) found that school families are involved in parish ministries and activities to the extent that their children are enrolled in the school. As students graduate, their participation diminishes. More work needed to be done, according to Fulton, to bring the school and parish together so that

community building and service is more parish-based. These findings from Fulton resonate with the expressed goals of the *Partners in Faith: Parish, School and Family* (2000) initiative, particularly in the areas of Christian compassion and service, the fourth goal of the report.

The work of Schafer (2002, 2004) also addressed the important relationship between the principal and the pastor in the Catholic school. Schafer surveyed pastors and principals (N=600) in the Western United States. Approximately 60% of the respondents were principals (n=360) and 40% were pastors (n=240). Schafer asserted that the governance structures of parish schools can precipitate conflict, since both the pastor and principal are called into leadership. Schafer found that conflicts are not uncommon, and can cause stress for the entire school community. If the principal and pastor do not have clear understandings of their own role and the role of their counterpart, according to Schafer, their working relationship is weakened and can negatively affect the education and formation of the children.

Durow and Brock's (2004) analysis of retention of Catholic school principals in one Midwestern diocese offered some insights into the relationship between the principal and the pastor. Having surveyed principals who left the role, Durow and Brock found that several respondents had been involved in conflicts that resulted in non-renewal of their contracts. "Priests were often mentioned as the central figure in the conflict. The principals' comments descriptive of governance conflicts included inability to work with an autocratic pastor and a pastoral change that altered school governance procedures regarding parents." (p. 200). Some of those who had left the principalship indicated that they would be willing to return to a Catholic school principalship if there were clear lines

of authority. In their recommendations, Durow and Brock identified the primary ways to avoid conflict between the pastor and the principal: through communication, trust, and clear role delineation. They noted,

The parish school principal must communicate well with the pastor if she/he expects his support. Likewise, the pastor must support the principal and exhibit trust by not allowing the chain of command to be short-circuited. All involved must understand the daily operation of the school to be the primary role of the principal. When these procedures break down and pastors attempt to run the school, conflict is the inevitable result. (p. 203)

Durow and Brock concluded that trusting communication with role clarification is vital in building the pastor-principal relationship.

Durow and Brock (2004) further recommended a clear screening process for prospective Catholic school principal candidates to determine their willingness to accept the authority of the pastor. Durow and Brock added that candidates should also be briefed on the role of the pastor and aspects of successful principal-pastor relationships, as well as pitfalls. Their last recommendation regarding the relationship between the pastor and the principal was that priests receive more pastoral formation and supervision in the role they need to play in the administration of the parish school prior to assignment. This training would most effectively be given, in the opinion of Durow and Brock, by pastors who have successfully managed a parish school in the context of the total parish.

Weiss' (2007) examination of the pastor-principal relationship emphasized shared leadership which is essential for the future of Catholic education. Using human resource management theory as her framework, Weiss studied pastors and principals in their effort to find common ground and collaborate. Both the pastor and the principal are called into

leadership in the service of the ecclesial community, according to Weiss. They are invited to direct and supervise the faith formation of the children entrusted to them. Together, Weiss maintained, they have important leadership roles as they cooperate to serve the Church in the educational mission. She asserted that “there is no stronger team than the pastor and principal who work cooperatively” (p. 15). Collaboration between the pastor and the principal cannot be assumed, Weiss argued. Collaboration must be built in an atmosphere of shared respect and mutual trust, according to Weiss. She contended that the tensions that do exist in the relationship could interrupt the Church’s teaching mission. When their leadership is collaborative and shared, however, the most efficient operation of the school results.

Riggs (2009) conducted a case study analysis of the changing roles of pastor and principal in one diocese which has moved from parish governance of its Catholic elementary schools to diocesan governance. While this case study cannot be generalized, it did reaffirm the importance of a positive principal-pastor relationship to the Catholic school’s efforts to provide for the faith formation of children. Riggs maintained that “the future of the school(s) may very well depend upon how well the pastor and principal work together, and whether they can forge a common vision for their school. This vision, in order to be successful, must further be integrated into the larger vision of the diocese” (p. 109). Pastors and principals interviewed by Riggs articulated their mutual dependence and the need for mutual support. Furthermore, they agreed that the move to diocesan governance would free the pastors up to focus on their pastoral and religious duties to the students, as well as the parents.



The work of Nuzzi et al. (2013), although a study of 1682 principals, is added to this section because of its important findings regarding the relationship between the principal and the pastor. The study was designed to provide “urgently needed insights that may strengthen the relationship of schools to their parish community” (p. 55). Two of the findings are pertinent to this study: (a) less than half the principals surveyed ranked the pastor as their most reliable source of information for decision-making regarding the school, and (b) when ranking the level of support among the various agents involved in the life of the school, principals ranked the pastor third, behind the assistant principal and the school board. Nevertheless, principals surveyed by Nuzzi et al. recognized the key role the pastor plays with respect to marketing. One principal’s comment was identified as representative by the researchers. That principal said, “Without the support and the encouragement from the pastor, the parishioners will not send their children to a Catholic school” (p. 40).

*A summary of the empirical research on the relationship between the principal and the pastor.*

The Archdiocese of San Francisco Council of Priests (2000) in the *Partners in Faith: Parish, School and Family* report called for “a pastoral and administrative relationship between the pastor and principal which conveys unit of purpose and vision” (p. 3). The findings from empirical research suggest that communication (Brock & Fraser, 2001; Durow & Brock, 2004; Weiss, 2007), trust (Brock & Fraser, 2001; Weiss, 2007), and a clear delineation of roles (Brock & Fraser, 2001; Durow & Brock, 2004; Fulton, 2002; Riggs, 2009; Schafer, 2002, 2004; Weiss, 2007; Wojcicki, 1982) must be present for the principal and the pastor to share a unified vision.

*A Summary of the Literature on the Relationship between the Principal and the Pastor*

Fifty years of literature—Church teaching, expert analysis, and empirical research—offers extensive perspective on the relationship between the principal and the pastor. The literature consistently notes the importance of the following dimensions to ensure an effective relationship between the principal and the pastor: (a) trust (Brock & Fraser, 2001; Gilbert, 1983; King, 2013; Miller, 2006; Ozar & Weitzel-O'Neill, 2012; Urbanski, 2013; Weiss, 2007), (b) frequent communication and dialogue (Brock & Fraser, 2001; Cimino, 2013; Durow & Brock, 2004; King, 2013; Thomas & Davis, 1989; Urbanski, 2013; Weiss, 2007), (c) a recognition of one another's gifts (Cimino, 2013; Gilbert, 1983; Miller, 2006; Thomas & Davis, 1989), (d) role clarification (Brock & Fraser, 2001; Durow & Brock, 2004; Fulton, 2002; Gilbert, 1983; Riggs, 2009; Schafer, 2002, 2004; Weiss, 2007; Wojcicki, 1982) and (e) a common vision and philosophy of Catholic education (Fulton, 2002; King, 2013; Riggs, 2009; Thomas & Davis, 1989; Urbanski, 2013). The literature also demonstrates the importance of the process of hiring for the principal (Durow & Brock, 2004; Gilbert, 1983; King, 2013) and the inevitability of conflict (Gilbert, 1983; Durow & Brock, 2004; Fulton, 2002; Schafer, 2004; Weiss, 2007). As was the case with the literature related to the role of the pastor in the faith formation of children, appropriate in-service and continuing education for the pastor was an issue raised in research related to the relationship between the principal and the pastor (Brock & Fraser, 2001; Durow & Brock, 2004).

A Review of the Literature of the Five Central Themes of Partnership as Articulated in  
*Partners in Faith: Parish, School and Family* (2000)

This final section of the review of literature addresses the relevant literature concerning the five central themes of partnership that were articulated by the Council of Priests (2000) in the *Partners in Faith: Parish, School and Family* report: (a) collaboration, (b) a witnessing community, (c) worship, (d) Christian service, and (e) adult faith formation. Literature related to each theme is presented in three subsections. The first subsection reviews the teachings of the Catholic Church that are relevant to the theme. The second subsection reviews literature relevant to that theme through the lens of Catholic education experts. Lastly, the third subsection presents the literature relevant to that theme as reviewed through empirical research, to the extent that relevant research has previously been conducted.

*The First Theme of Partnership: Collaboration Between Parish and School*

The first goal articulated by the Council of Priests (2000) in the *Partners in Faith: Parish, School and Family* (2000) report was: “to understand the parochial school as a ministry of the whole parish” (p. 3). Collaboration between the parish and the school is the general theme of this first goal of the *Partners in Faith* report. This goal has been concretized for the principal in the current *Administrative Handbook for Elementary and Secondary Schools* (2006) for the Archdiocese of San Francisco. As part of the principal’s responsibility for building Christian community, he or she is “to assist parents in understanding that the school is an essential ministry of the parish” (#2224).

*Church Teaching Concerning the First Theme of Partnership: Collaboration Between Parish and School*

Church teaching on the importance of collaboration has been addressed by the CCE in three documents: *The Catholic School* (1977), *Lay Catholics in Schools: Witnesses to Faith* (1982), and *The Religious Dimension of Education in a Catholic School* (1988). In *The Catholic School*, the CCE urged all those responsible for Catholic education, including parents, teachers, students, and school authorities, to “pool all their resources” (§4) in support of the civic and apostolic mission of the school. All participants should be free to commit to the educational ministry, according to the CCE. It stated, “(This commitment) cannot be imposed, but is offered as a possibility, as good news” (§59). In this way, maintained the CCE, the school can count on “the unity of purpose and conviction of all its members” (§59). Through a spirit of cooperation, all those involved in the educational ministry adopt a deeper devotion to a Christian way of life. The CCE stated, “Cooperation is between brothers and sisters in Christ. A policy of working for the common good is undertaken seriously as working for the building up of the Kingdom of God” (§60).

In *Lay Catholics in Schools: Witnesses to Faith*, the CCE (1982) further developed the theme of cooperation among all those involved in the life of the school. Each participant in the educational ministry brings with him or herself a unique vocation, according to the CCE. Each of these distinct vocations provides a “mutual and complementary presence” (§44) that helps ensure the Catholic character of the school. The CCE stated, “This means that each one should be dedicated to the search for unity

and coordination” (§44). For the CCE, the school can complement the activities of parish ministry, providing a deeper sense of union with the local Church.

In *The Religious Dimension of Education in a Catholic School*, the CCE (1988) reaffirmed the importance of collaboration. It stated, “The more the members of the educational community develop a real willingness to collaborate among themselves, the more fruitful their work will be” (§39). The CCE described a symbiotic relationship between the school and the Church. It noted:

Just as the Church is present in the school, so the school is present in the Church; this is a logical consequence of their reciprocal commitment....The Church ... is where the Catholic school receives its spirit....Love for and fidelity to the Church is the organizing principle and the source of strength of a Catholic school.... Concretely, the educational goals of the school include a concern for the life and the problems of the Church, both local and universal. (§44)

Through the Catholic school, contended the CCE, students are helped to become active members of their parish. This development is assisted by the physical proximity of the school to the church. The CCE maintained, “A church should not be seen as something extraneous, but as a familiar and intimate place where those young people who are believers can find the presence of the Lord” (§30).

The CCE (1988) encouraged direct contact between the schools and the local Church authorities to establish “mutual esteem and reciprocal collaboration” (§44). For example, the CCE spoke of the need for sharing responsibility between school authorities and the local Church, and for engaging in dialogue. Furthermore, it noted that the religious instruction in the school should be coordinated with the catechesis offered in parishes and in the family. The CCE also expressed its pleasure “that a concern for

Catholic schools is becoming more of a priority of local Churches in many parts of the world” (§44).

The Catholic Conference of Ohio (1990), in a statement of commitment for Catholic schools, affirmed the position of the Catholic school within the mission of the Church. While this study took place in California, the writings of the bishops of Ohio have relevance. Given the catholicity of the universal Church, their writing has applicability across U.S. dioceses. The statement of commitment of the Ohio bishops echoed the statements of the CCE (1977, 1982, 1988). The Catholic Conference of Ohio stated, “Like other ministries, Catholic schools are part of the mission of the Church. They are not the exclusive obligation of parents who have children in them. To pass on the faith and the traditions of our Church is a responsibility of all of us who count ourselves as Catholic” (p. 5). It called for advocacy from the total parish membership: “Catholic schools depend upon the vocal and active support of Church leaders. Parish leaders must be unequivocal about the school’s religious purposes in service to the community. The school must be a vital part of total parish life” (p. 5).

The Congregation for the Clergy (1997), in the GDC, offered additional support for a collaborative relationship between the parish and the school. It stated, “In the parish, all human differences melt away and are absorbed into the universality of the church” (§257). Christian community is formed and expressed through the parish, according to the Congregation for the Clergy. For this reason, the parish is called to be a “fraternal and welcoming family where Christians become aware of being the people of

God” (§257). Miller (2006) concluded that in order to be genuinely Catholic, Catholic schools must be integrated into the organic, pastoral program of the parish.

Most recently, the General Secretariat of the Synod of Bishops (2014), in the preparatory document for the Synod on the Family described the collaboration which should exist in the relationship between the parish and the school as they work to support families. It stated, “The task of education requires a greater collaboration among families, schools and Christian communities” (§136). The Secretariat noted that the responses to the survey which preceded the drafting of the preparatory document recommended that “Catholic schools be fostered and supported by the entire ecclesial community” (§136).

*The Work of Experts in Catholic Education Concerning the First Theme of Partnership: Collaboration Between Parish and School*

Experts in Catholic education (Barrett, 1996; Duggan, 1999; Gilbert, 1983; Haney, O’Brien & Sheehan, 2009; Kealey, 1999; Schiffbauer, 2007; Thomas & Davis, 1989) have offered perspectives on the theme of collaboration between the parish and the school. The theological reflection of Gilbert promoted the pastor as a “bridge builder” (p. 28), bringing the school and total parish ministry together. He concluded, “The most difficult relational question of pastors regards the relationship of the school to the total parish community: often this relationship is the most difficult one to achieve” (p. 27). Gilbert considered the parish staff to be key to developing a total parish sense among parishioners. In this regard, Gilbert suggested that the principal and the director of religious education are particularly influential. He found, “If these two persons speak

well of each other and of each other's ministry, parishioners will, for the most part, follow suit" (p. 27). Gilbert maintained that the central force that brings the school and parish together is the Gospel taking root in the hearts of all parishioners. If this truth is articulated by both the principal and the director of religious education, Gilbert contended, then the parish and the school will be unified. Even as he called on pastors to promote the efforts of the principal and the director of religious education, Gilbert pointed out that it cannot be assumed that pastors have the necessary skills to develop shared ministry and shared decision-making, two areas that had emerged as essential for parish ministry. Pastors require appropriate in-service, and Gilbert called on the dioceses to provide it.

Thomas and Davis (1989) also emphasized the importance of the parish staff working as a team. Their focus was on the ministry of the principal to the parish as a whole, with appropriate focus on the school. All aspects of the principal's responsibilities are carried out within the context of the total ministry of the parish, according to Thomas and Davis. Conversely, they maintained that the principal no longer needs to be the only person concerned about the school ministry because the school is an integral part of the total ministry of the parish. Therefore, the principal and the pastor share responsibility for the school ministry.

For Thomas and Davis (1989), the principal's participation as a member of the pastoral team is critical and must be a top priority for her. They said, "Collaboration with the parish team is proper and fitting, not accidental or easily dispensed with" (p. 46). Thomas and Davis noted the variety of relationships the principal is able to form within the parish community as a member of the pastoral team: with the director of religious



education, with the parish liturgist, and with the business and finance officer of the parish. In addition to the practical purposes these relationships serve, Thomas and Davis emphasized the spillover effects for collaborative ministry. Building on Sofield and Juliano's (1987) work on collaborative ministry, Thomas and Davis noted that the trust formed through pastoral teams enables the participants to share faith. And when they share faith, according to Thomas and Davis, "they usually experience a corresponding ability to work in closer collaboration with one another" (p. 53). Thomas and Davis also found that the principal's participation on the pastoral team facilitated her role as minister to the school community's families. To encourage family involvement in the life of the parish, the principal must be "keenly aware" (p. 47) of what is happening in the parish.

According to Barrett (1996), who authored the pastor's contribution to Ciriello's (1996) manual for parish school boards, the parish-school connection is vital. He said, "It is absolutely essential that the school be integrated into parish life. It would be contrary to all the values and mission of the parish and school to allow the relationship to be perceived as a 'them' and 'us' situation" (p. 122). He recommended that the collaboration between school and parish be facilitated through shared experiences of liturgy. Announcing school liturgies in the parish bulletin is a way to facilitate the school-parish relationship, according to Barrett. He noted, "The wider parish will also have an opportunity to pray with its youth and to witness firsthand some results of their education" (p. 118). Another experienced pastor, Duggan (1999), offered a list of qualities that constitute a successful parish in the post-Vatican II era. He said that a successful parish is one where the pastor and staff provide an honest and truly

collaborative leadership style that does not abdicate the hierarchical model essential to Catholic identity.

Kealey (1999), who served for 16 years as executive director of NCEA's elementary schools department, called for close collaboration between the school and the parish. He said, "A parish school is an integral part of the parish community. When one speaks of the parish, the school cannot be omitted. When one speaks of the school, its inclusion in the parish cannot be omitted" (p. 20). The parish and the school share the mission of ongoing evangelization of students, according to Kealey. He noted, "The Catholic school does not exist apart from the parish, since the parish is the fundamental unit of evangelization" (p. 20). Kealey called on schools and parishes to make every effort to introduce students to the parish community and enable them to make a commitment to it. He maintained, "Students will be members of the parish community far longer than they will be members of the school community. This will lead them as adults to become active members of their new parish communities" (p. 21).

In addressing collaboration, Schiffbauer (2007) discussed the relevance of a site-based management approach to a parish school. She contended that the model of shared decision-making called for in site-based management involves all stakeholders in creating an effective school. For Schiffbauer, stakeholders in the parish school setting include priests, parents, faculty, parishioners, and students themselves. According to Schiffbauer, the principal and the pastor must work closely together to model appropriate decision-making techniques and involve all the stakeholders in the process as much as feasible.

Haney, O'Brien and Sheehan (2009) provided a primer on the governance concerns embedded in the relationship between the principal and the pastor as they relate to others involved in the life of the school. Their analysis offered additional perspectives on the theme of collaboration between the parish and school. For Haney et al., participatory decision-making is the preferred model within the Catholic Church because it reflects Vatican II ecclesiology. They maintained that shared decision-making “gives people in the parish (including the school community) a sense of ownership, and helps delineate the lines of accountability” (p. 29). They also found that shared decision-making requires that the pastor and the principal spend the time necessary to make the decision-making process work.

*Empirical Studies that Address the First Theme of Partnership: Collaboration Between Parish and School*

Two relevant empirical studies address the theme of collaboration in Church ministry. In CARA's study on priests, Gautier, Paul, and Fichter (2012) found that priests, on the whole, are supportive of collaboration and see it as an asset to their priestly ministry, not as a liability. The priests surveyed in the Notre Dame Study on Pastors (Nuzzi et al., 2008) desired a mutual support between the school and the parish. They spoke of the need for a shared mission and a sense of common identity. Frabutt et al.'s (2010) analysis of the pastors' statements from the Notre Dame Study on Pastors (Nuzzi et al., 2008) found that pastors were looking “to build a community of mutual trust” (p. 37) between parishioners with children in the parish school and those without children enrolled in the school. Building this collaboration, according to Frabutt et al.'s analysis,

“would help the wider parish community see the school as an integral part of the parish mission” (p. 37).

*A Summary of the Literature Concerning the First Theme of Partnership: Collaboration Between Parish and School*

The literature on the theme of collaboration in the partnership between the parish and the school repeatedly refers to the school as an “integral” part of the parish (Barrett, 1996; Frabutt et al., 2010; Kealey, 1999; Miller, 2006; Thomas & Davis, 1989).

Synonymous words frequently used in the literature to describe the collaboration between the school and the parish include “complementarity” (CCE, 1982), “mutuality” (CCE, 1982; Frabutt et al., 2010), “reciprocity” (CCE, 1988), and “unity” (CCE, 1977). The role of the pastoral team has been frequently cited as an important factor in the collaboration between the school and the parish (Duggan, 1999; Gilbert, 1983; Haney et al., 2009; Schiffbauer, 2007; Thomas & Davis, 1989). The review of the literature resonates with the first goal described in the *Partners in Faith: Parish, School and Family* (2000) report, “to understand the parochial school as a ministry of the whole parish” (p. 3). The *Partners in Faith* report also called out the opportunities for catechesis and evangelization that occur when there is a unified effort between the parish and the school. This is a theme that is also revealed in the literature (CCE, 1988; Kealey, 1999).

*The Second Theme of Partnership: A Witnessing Community*

The second goal articulated by the Council of Priests (2000) in the *Partners in Faith: Parish, School and Family* (2000) report was: “to form a school community in

which teachers, administrators, parents and priests work together to model faith” (p. 4). Modeling faith is frequently referred to in the literature as “witnessing” (Barrett, 1996; Canon Law Society, 1983; CCE, 1977, 1982, 1988; Congregation for the Clergy, 1997; De la Cruz, 1981; Hennessy, 1978; Merrick, 1978; Vatican II, 1965a). Therefore, a witnessing community is the general theme of this second goal of the *Partners in Faith* report. This goal has been concretized for the principal in the current *Administrative Handbook for Elementary and Secondary Schools* (2006) for the Archdiocese of San Francisco. It states, “The principal has as highest priority the building of a Christian community of faith in which the Christian message and experiences of community, worship, service and social concern are integrated” (#2223).

*Church Teaching Concerning the Second Theme of Partnership: A Witnessing Community*

With Vatican II (1965a), there came a reemphasis on the Church as community. The *Declaration on Christian Education* provided teaching that articulated the reemphasis on community. It said, “It is the special function of the Catholic school to develop in the school community an atmosphere animated by the Gospel spirit of freedom and charity” (§8). The *Declaration on Christian Education* made special mention of the role of the teacher as a witness in this community. It stated, “Intimately linked in charity to one another and to their students and endowed with an apostolic spirit, may teachers by their life as much as by their instruction bear witness to Christ, the unique Teacher” (§8).

According to Miller (2006), this thrust on community had several components, including (a) teamwork among all those involved, (b) cooperation between educators and bishops, and (c) interaction between students and teachers. Following Vatican II, schools were no longer considered mere institutions, but cooperative enterprises based on faith, according to Miller. The third essential “mark” of the Catholic school that Miller articulated was “animated by communion and community” (p. 28).

Church teaching on the importance of a witnessing community has been addressed by the CCE in five documents: *The Catholic School* (1977), *Lay Catholics in Schools: Witnesses to Faith* (1982), *The Religious Dimension of Education in a Catholic School* (1988), *The Catholic School on the Threshold of the Third Millennium* (1997), and *Educating Together in Catholic Schools* (2007). In *The Catholic School*, the CCE maintained that the Catholic school community must be one whose aim is the transmission of values for living. This transmission of values is primarily communicated by those who work in the school, according to the CCE. The relationship between the community and those who are witnesses in it was reiterated by the CCE. It said, “But faith is principally assimilated through contact with people whose daily life bears witness to it. Christian faith, in fact, is born and grows inside a community” (§53). The CCE also promoted the role of the teacher in the Catholic school. It said, “The extent to which the Christian message is transmitted through education depends to a very great extent on the teachers” (§43). The CCE described teaching as a noble task in which the teacher is called to imitate Christ. The CCE maintained that teachers model Christ not only by word, but also by their behavior.

In *Lay Catholics in Schools: Witnesses to Faith*, the CCE (1982) further developed the theme of a witnessing community among all those involved in the life of the school, with special emphasis on the role of the lay teacher. For the CCE, the Catholic school should be trying to become a genuine community of faith. It stated, “This will not take place, it will not even begin to happen, unless there is a sharing of the Christian commitment among the principal groups that make up the educational community: parents, teachers and students” (§41). This community, according to the CCE, entrusts the educational endeavor to the lay teacher. The lay teacher was called by the CCE to an important task. It said,

The more completely an educator can give concrete witness to the model of the ideal person that is being presented to the students, the more this ideal will be believed and imitated. For it will then be seen as something reasonable and worthy of being lived, something concrete and realizable. It is in this context that the faith witness of the lay teacher becomes especially important. (§32)

For the CCE, the teacher has a privileged opportunity to give witness through personal contact and dialogue with the students.

In *The Religious Dimension of Education in a Catholic School*, the CCE (1988) reaffirmed the teaching on the witnessing community that had been presented in *The Catholic School* (CCE, 1977). The CCE (1988) noted that the Christian community that makes up the school is all-inclusive and is rooted in Christ and His Gospel. The teachers bear “prime responsibility” (§26) for creating this community. The CCE stated that the teachers are called to bear daily witness, so that “the students will come to appreciate the uniqueness of the environment to which their youth has been entrusted. If it is not present, then there is little left which can make the school Catholic” (§26). This

document gave special attention to effective teaching of religion within the Catholic school. The CCE maintained that “the effectiveness of religious instruction is closely tied to the personal witness given by the teacher; this witness is what brings the content of the lessons to life” (§96). Religion teachers must have extraordinary gifts, according to the CCE.

In *The Catholic School on the Threshold of the Third Millennium* (CCE, 1997) and *Educating Together in Catholic Schools* (CCE, 2007), the need for authentic community was reiterated. In *The Catholic School on the Threshold of the Third Millennium*, the community dimension of a school is described by the CCE as one of its “most enriching developments” (§18). In *Educating Together*, the Catholic school is called to educate “in communion and for communion” (§20). Participation in this communion makes the Catholic school “the environment for an authentically ecclesial experience” (§14).

The interrelationship of community and witness is a consistent theme in Church teaching. In the GDC, the Congregation for the Clergy (1997) described the importance of the community as “a source, locus and means” for catechesis and “a visible place of faith witness” (§158). The effectiveness of religious instruction is reliant on the community, according to the Congregation for the Clergy. It stated, “Catechetical pedagogy will be effective to the extent that the Christian community becomes a point of concrete reference for the faith journey of individuals” (§158).



*The Work of Catholic Education Experts Concerning the Second Theme of Partnership:  
A Witnessing Community*

Church teaching has explained the role of the teacher as a witness in the Catholic school community (CCE, 1977, 1982, 1988; Vatican II, 1965a). Experts in Catholic education (Corrado, 1981; Kealey, 1999; McDermott, 1997; Moore, 2004; Reck, 1981) have offered additional perspectives regarding other members of the Catholic school community who contribute as models and witnesses, including parents and the principal.

Reck (1981) contributed the parent component to NCEA's series on the partners involved in the Catholic school. She observed that "the future of the Church lies in the homes of today's children—in the hands of their parents" (p. 5). She stated that children need to see and feel the personal witness of their parents. In his contribution to Reck's NCEA manuscript, Corrado (1981) counseled that parents are assisted in this role as witnesses by God. He said, "In an effort to be more effective parent witnesses, the first realization is that we don't decide to be witnesses; rather we accept the instrumentality which God offers to us to serve as witnesses to our children" (p. 35).

Walch (1996) identified a theme of community running throughout the history of parish schools in the United States. Walch suggested,

Perhaps the greatest asset of parochial schooling is that those schools reflected the goals and aspirations of the neighborhood Catholics who supported them....Parents had a sense of involvement in these schools...pastors and teachers alike were well aware that parental support was vital if parish schools were to thrive. (p. 4-5)

Walch further noted that the shared values that parents, students and faculty in parish schools share is a factor of their success. In addition, the small size of Catholic schools

has enabled teachers and parents to know one another and has helped facilitate communication. Walch also observed that because teachers in parish schools serve in additional roles as disciplinarians, counselors and friends to their students, they become mentors and role models to them.

McDermott (1997) described principals' capacity to build the Christian community in the Catholic school. He maintained, "They imprint on the school a spirit of openness, cooperation, team work, and joy. They build the *Gemeinschaft*, the community spirit by listening, sharing, trusting, risking, caring" (p. 50). In addition, the principal summons the school community to worship, the highest form of human activity, according to McDermott, and in this leadership role, the principal admits, along with the worshipping community, faults and omissions in a confessional prayer.

Moore (2004) also described the role of the principal and the teacher as models in the Catholic school. She asserted:

The school principal leads the students and faculty to a closer relationship with Jesus by modeling a vigorous sacramental life, prayer, study and service to others. Being a model of faith and a catalyst for spiritual growth for everyone in the school is the call of the Catholic school principal. (p. 694)

For Duggan (1999), a community, particularly a parish community, is successful when people make a commitment to discipleship that is lived out and share that commitment with fellow believers. In Kealey's (1999) analysis, the call to community is meant to benefit the students. He said, "Students are expected to experience community in the Catholic school so they can go out into the world to create similar communities" (p. 19).

*Empirical Research that Addresses the Second Theme of Partnership: A Witnessing Community*

Empirical research on the witnessing community has been limited. Two dissertations (Hosch, 1982; Shimabukuro, 1993) have addressed the spiritual role of the teacher as a witness. In her analysis of the ministry of Christian school teachings in the Lutheran, Calvinist and Catholic traditions, Hosch identified similar qualities for teachers that emerged in each of the traditions. These qualities focused on the call, covenant, and mission of Christian teaching. Hosch found that the effective teacher has the capacity to both internalize the theoretical components of theology and philosophy while at the same time witnessing to the practical dimensions of Christian life and faith.

Shimabukuro (1993) analyzed Church teachings regarding the role of the Catholic school teacher and found five repetitive themes that form a model on the ideal Catholic school teacher. Three of these themes were relevant to this study: (a) community building, (b) lifelong spiritual growth, and (c) students' spiritual formation. Shimabukuro found that Catholic school teachers are called to model moral and spiritual practices for their students. They are also charged with being effective in the spiritual formation of the children and themselves, according to Shimabukuro.

*A Summary of the Literature Concerning the Second Theme of Partnership: A Witnessing Community*

The literature on the theme of the witnessing community has cited the important roles of the teacher (CCE, 1977, 1982, 1988; Hosch, 1982; Shimabukuro, 1994; Vatican II, 1965a; Walch, 1996), the principal (McDermott, 1997; Moore, 2004), and the parents

(Corrado, 1981; Reck, 1981; Walch, 1996). The efforts of all these partners are directed towards the growth in discipleship of the students in their care (Duggan, 1999; Kealey, 1999). The review of the literature resonates with the second goal described in the *Partners in Faith: Parish, School and Family* (2000) report, “to form a school community in which teachers, administrators, parents and priests work together to model faith” (p. 4). The *Partners in Faith* report cited the need to insure modeling in Christ-like living that is “active, integral and authentic” (p. 4) in the life of the school, a theme that is also revealed in the literature (CCE, 1977, 1982; 1997, 2007; Duggan, 1999; Kealey, 1999; McDermott, 1997; Moore, 2004; Reck, 1981).

#### *The Third Theme of Partnership: Worship*

The third goal articulated by the Council of Priests (2000) in the *Partners in Faith: Parish, School and Family* report was: “to integrate parochial school students and families into the life of worship in the parish” (p. 5). Worship is the general theme of this third goal of the *Partners in Faith* report. This goal has been concretized for the principal in the current *Administrative Handbook for Elementary and Secondary Schools* (2006) for the Archdiocese of San Francisco. It states that the principal “provides opportunities for the school community to celebrate our faith” (#2224). Specificity is provided in the section on religious and apostolic activities that asserts “Every Catholic school shall provide students with opportunities for growth in the life of the Church through a variety of liturgical experiences” (#5145).

#### *Church Teaching Concerning the Third Theme of Partnership: Worship*

Worship as a theme of partnership has been addressed in Church teaching by the Congregation for Divine Worship (CDW) (1974) and the CCE (1982, 1988). In its

*Directory for Masses with Children*, the CDW affirmed that “all who have a part in the formation of children should consult and work together” (§9). The CDW addressed the responsibility parents accept at their child’s baptism, as well as the role of the Christian community. It maintained that the Christian community “is the best school of Christian and liturgical formation for the children who live in it” (§11). The CDW also affirmed that Eucharistic catechesis for children should be directed to “active, conscious and authentic participation” (§12). The meaning of the mass should be conveyed to children in an age-appropriate way and should be attentive to their developing spiritual capacity, according to the CDW.

The CCE (1982) cited the important role that the teacher plays in witnessing liturgical life for the students. It stated, "In today's secularized world, students will see many lay people who call themselves Catholics, but who never take part in liturgy or sacraments. It is very important that they also have the example of lay adults who take such things seriously, who find in them a source and nourishment for Christian living” (§40). In *The Religious Dimension of Education in a Catholic School*, the CCE (1988) called for liturgical planning that is careful to bring the school community and the local church together.

*The Work of Catholic Education Experts Concerning the Third Theme of Partnership: Worship*

Experts in Catholic education (Duggan, 1999; Gilbert, 1983; Kealey, 1999; Muccigrosso, 1996a; Thomas & Davis, 1989) have discussed the importance of worship in the Catholic school. Gilbert reflected as a pastor on the quality of worship with

children and the instruction on celebrating liturgies with children. He found that these liturgies should be (a) well prepared, (b) participatory, and (c) student-shaped. Gilbert noted that younger students often respond well to dialogue homilies, for example. Gilbert called for in-service for teachers which would help them in guiding students liturgically. He also recognized the support that the school community provides for parents who are “leading their children to a deeper appreciation and living of their faith” (p. 37). This role is particularly important for the parents as their children prepare for the sacraments, according to Gilbert. He said, “Parents rather than teachers should be the significant adults standing with their children and sponsoring them before the community and its bishop. We who are teachers serve a more humble role as those who assist parents in this ministry” (p. 37). Thomas and Davis (1989) noted the impact that positive worship experiences have on the students in the Catholic school, serving as a basis for preparing them for their adult lives as worshippers in a parish community.

Muccigrosso (1996a) highlighted opportunities for principals to exercise their spiritual leadership by providing for the celebration of faith. Principals are called to provide ample worship opportunities at which “the community can celebrate its ultimate identity and meaning” (p.11), according to Muccigrosso. In addition, Muccigrosso found that the principal should ensure that these worship experiences are carefully prepared so that they might be “characterized by qualities of personalization, reflection and meaningful participation” (p. 11).

Duggan (1999) found that successful parishes offer good liturgies in which the people participate and which provide respectful preaching. This is true for liturgies with special populations like children, as well as Sunday masses. Kealey (1999) noted that

school communities are part of the parish community most especially during liturgies. When liturgies are held for the school students, they should be part of the regular parish schedule of liturgies, according to Kealey, so that the involvement of the students in the life of the parish can be encouraged. To encourage school-parish collaboration, Kealey contended, members of the parish should also be invited to attend school-sponsored liturgies.

*Empirical Research Concerning the Third Theme of Partnership: Worship*

Empirical research that addresses worship as an avenue of partnership between the parish, the school, and the family has been limited. Two previous sections of this review of literature, however, have discussed research that is relevant to the theme of worship. First, pastors have articulated concerns about family participation in the worship life of the parish (Nuzzi et al., 2008; Frabutt et al., 2010). Second, a discord was identified in the CARA study (Gray & Gautier, 2006) between parent attendance at mass and Catholic school enrollment. The findings of these two studies echo the discussion of worship from the Council of Priests (2000) in the *Partners in Faith: Parish, School and Family* report. Their third goal was “to integrate parochial school students and families into the life of worship in the parish” (p. 5). In the discussion, the Council of Priests call on the parish school to place as one of its greatest priorities the integration of its students and families into the weekly Eucharist. They stated, “The Catholic school provides a wonderful opportunity to communicate to school parents and to the next generation that worship of God in the Eucharist provides an essential foundation for living a Christian life” (p. 5). Furthermore, the Council sought to “understand why so many of our good parents do not see the need for weekly Eucharist” (p. 5).

*A Summary of the Literature Concerning the Third Theme of Partnership: Worship*

The literature on the theme of worship has cited the important roles of the pastor (Duggan, 1999; CDW, 1974), the principal (Muccigrosso, 1996a), the parent (Gilbert, 1983; CDW, 1974), the teacher (Gilbert, 1983; CCE, 1982) and the child, or student (CDW, 1974; Kealey, 1999; Thomas & Davis, 1989). The review of the literature resonates with the third goal described in the *Partners in Faith: Parish, School and Family* (2000) report, “to integrate parochial school students and families into the life of worship in the parish” (p. 5). The *Partners in Faith* report cited the need for the partnership of parish, school and family to work together in “frankness, mutual support, and understanding” (p. 5). These aspects of partnership are consistent with the roles for each of the partners described in the literature. Furthermore, the concerns expressed in the *Partners in Faith* report regarding the gap between priests, faculties, and parents in the area of Eucharistic worship was revealed in the research studies conducted by CARA (Gray & Gautier, 2006) and by ACE (Nuzzi et al., 2008; Frabutt et al., 2010).

*The Fourth Theme of Partnership: Christian Service*

The fourth goal articulated by the Council of Priests (2000) in the *Partners in Faith: Parish, School and Family* report was: “to integrate the parish and school communities into a common community of compassion and service in Christ” (p. 6). Christian service is the general theme of this fourth goal of the *Partners in Faith* report. This goal has been concretized for the principal in the current *Administrative Handbook for Elementary and Secondary Schools* (2006) for the Archdiocese of San Francisco. Under the principal’s responsibilities as spiritual leader, it states that the principal “supports and fosters active Christian service” (#2224).



*Church Teaching Concerning the Fourth Theme of Partnership: Christian Service*

Christian service as a theme of partnership has been addressed in Church teaching by Vatican II (1965a, 1965b), by the CCE (1977, 1982, 1988), and by the NCCB (1997). While several of the documents of Vatican II promote the call to Christian service, including its concluding document, the *Pastoral Constitution on the Church in the Modern World*, this review of the literature focuses on the treatment of Christian service as addressed in its seminal educational document, the *Declaration on Christian Education* (Vatican II, 1965a). It offered instruction for the Catholic school community when it declared, “So indeed the Catholic school, while it is open, as it must be, to the situation of the contemporary world, leads its students to promote efficaciously the good of the earthly city and also prepares them for service in the spread of the Kingdom of God, so that by leading an exemplary apostolic life they become, as it were, a saving leaven in the human community” (§8).

The CCE (1977) extended that teaching as a response to contemporary issues and the duty of the Catholic school to “complete the Christian formation of its pupils” (§45). Integrating faith and life is part of that formation, according to the CCE. It stated:

Young people have to be taught to share their personal lives with God. They are to overcome their individualism and discover, in the light of faith, their specific vocation to live responsibly in a community with others. The very pattern of the Christian life draws them to commit themselves to serve God in their brethren and to make the world a better place for man to live in. (§45)

Catholic school-educated students were called by the CCE to engage with the world in a vocation of service.

In *Lay Catholics in Schools: Witnesses to Faith*, the CCE (1982) called attention to the role of educators to cultivate a commitment to Christian service, both in themselves and in the students with whom they work. The CCE asserted, “The Catholic educator, in other words, must be committed to the task of forming men and women who will make the civilization of love a reality” (§19). In addition, this document presented the link between service and justice and challenged Catholic educators to create similar connections for their students. The CCE stated, “The vocation of every Catholic educator includes the work of ongoing social development: to form men and women who will be ready to take their place in society, preparing them in such a way that they will make the kind of social commitment which will enable them to work for the improvement of social structures” (§19). In this way, according to the CCE, Catholic school students can work to “make human society more peaceful, fraternal, and communitarian” (§19).

In *The Religious Dimension of Education in a Catholic School*, the CCE (1988) amplified its teaching on service and justice to the challenge of global solidarity. It stated, “The school life should also reflect an awareness of international society. Christian education sees all of humanity as one large family, divided perhaps by historical and political events, but always one in God who is Father of all” (§45). For this reason, according to the CCE, a Catholic school must attend to the needs of the world, lending assistance to “Church appeals for peace, justice, freedom, progress for all peoples and assistance for countries in need” (§45).

The NCCB (1997) in its statement on youth ministry, *Renewing the Vision*, linked service and justice as inseparable partners. This statement echoed the CCE’s (1977)

treatment of service and justice in *The Catholic School*. The NCCB stated, “Our efforts to feed the hungry, shelter the homeless, comfort the sorrowing, console the bereaved, welcome the stranger, and serve the poor and vulnerable must be accompanied by concrete efforts to address the causes of human suffering and injustice” (§38). The NCCB also noted the special connection young people feel for Christian service. It declared:

The ministry of justice and service nurtures in young people a social consciousness and a commitment to a life of justice and service rooted in their faith in Jesus Christ, in the Scriptures, and in Catholic social teaching; empowers young people to work for justice by concrete efforts to address the causes of human suffering; and infuses the concepts of justice, peace, and human dignity into all ministry efforts. (§38)

In 1998, the USCC published the statement, *Sharing Catholic Social Teaching: Challenges and Directions*. In the statement, the USCC encouraged continued efforts of Christian service to the needy, combined with reflection on the service. Furthermore, it appealed to educators to link participation in Christian service to the principles of Catholic social teaching. It expressed concern that “in too many schools and classrooms, these principles are often vaguely presented; the values are unclear; the lessons are unlearned” (p. 2). The USCC called for “new efforts to teach our social tradition and to link service and action, charity and justice” (p. 3).

Church teaching has focused on the needs of the world and the call to the Catholic school community to heed the concerns of the human family. Less explicit in Church teaching both from the CCE (1977, 1982, 1988) and the NCCB (1997, 1998) has been the need to attend to the social concerns of the local Church parish.

*The Work of Catholic Education Experts Concerning the Fourth Theme of Partnership:  
Christian Service*

Three experts in Catholic education have contributed to the understanding of Christian service as it relates to the partnership of the parish, school and family in the Catholic school. Muccigrosso (1996a) highlighted opportunities for principals to exercise their spiritual leadership by supporting practices of Christian service. More than an additional set of experiences to schedule, Muccigrosso contended that “truly educative Christian service opportunities are characterized by (a) “a degree of selectivity and decision making on the part of participants, (b) adult oversight to provide supervisory monitoring and evaluation, (c) reflective components, and (d) coordination with the needs of the parish” (p. 11). For Muccigrosso, the principal is called to ensure all of these aspects of Christian service.

Kealey (1999) called all members of the community to contribute to the Christian service activities of the school community. He contended, “While the principal of the school, just as the pastor of the parish, plays a pivotal role in the building up of community, everyone in the school community has the responsibility to take up one’s problems, to seek reasons for rejoicing, to help those in need, and to pray for the sick” (p. 19). Kealey also maintained the importance of connection between Christian service efforts and parish life. As students are challenged to provide service to others, he suggested, they should be encouraged to participate in parish service activities. He asserted, “By focusing on the parish needs, students begin to understand the needs of the larger community” (p. 21).

*The National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (Ozar & Weitzel-O'Neill, 2012) have included attention to the works of Christian service and compassion as a priority for the Catholic school community. Of particular relevance to this study's understanding of Christian service was standard four in the domain of mission and Catholic identity, which offered the following challenge: "An excellent Catholic school adhering to mission provides adult faith formation and action in service of social justice" (p. 6). One of the five benchmarks for this standard, 4.4, offered a distinct invitation to the adults in the school community. It states, "All adults in the school community are invited to participate in Christian service programs to promote the lived reality of action in service of social justice" (p. 6). Absent from explicit mention, however, are initiatives based in parish social ministry.

*Empirical Research that Addresses the Fourth Theme of Partnership: Christian Service*

While empirical research on the connection between Christian service to the partnership of parish, school, and family has been limited, Horan (2005) developed a case study to illustrate the best practices of service learning in the Catholic school. Effective service learning programs include: (a) opportunities for student reflection to make connections between their service experiences and the deeper issues of justice, (b) active modeling and participation by faculty involvement in Christian service, (c) a foundation in Scripture and the tradition of the Church, rooted in Jesus' commitment to the poor and the Church's work for social justice, and (d) attention to the needs, questions, and interests of the students. Horan cited the findings of the Gallup & Jones (2000) study which identified teenagers' "keen interest in helping people who are less fortunate than they are, especially in their own communities" (p. 218).

*A Summary of the Literature Concerning the Fourth Theme of Partnership: Christian Service*

The literature on the theme of Christian service has emphasized the call to engage with the needs of the world (CCE, 1977, 1983, 1988; Vatican II, 1965a) and to work for justice and solidarity (CCE, 1988; Horan, 2005; NCCB, 1997). This call extends from the Catholic educators themselves to the students they teach (CCE, 1982; Horan, 2005; Ozar & Weitzel-O'Neill, 2012). The review of the literature resonates to a degree with the fourth goal described in the *Partners in Faith: Parish, School and Family* (2000) report, “to integrate the parish and school communities into a common community of compassion and service in Christ” (p. 6). While the *Partners in Faith* report cited the need for the partnership of parish and school in common activities of Christian service, only the work of Kealey (1999) and Muccigrosso (1996a) made special mention of the need to engage students in the parish’s social ministry effort.

*The Fifth Theme of Partnership: Adult Faith Formation*

The fifth goal articulated by the Council of Priests (2000) in the *Partners in Faith: Parish, School and Family* report was: “to enhance adult faith formation among school parents and assist parents in their role as primary teachers of faith” (p. 7). Adult faith formation is the general theme of this fifth goal of the *Partners in Faith* report. This goal has been concretized for the principal in the current *Administrative Handbook for Elementary and Secondary Schools* (2006) for the Archdiocese of San Francisco. Under the principal’s responsibilities as spiritual leader, it states that the principal “communicates to parents opportunities for adult faith formation sponsored by the parish

and the Archdiocese” and “ensures that regular gatherings of parents begin with prayer or reflection and include an opportunity for on-going faith formation” (#2224).

*Church Teaching Concerning the Fifth Theme of Partnership: Adult Faith Formation*

The teaching of the Catholic Church on the role of adult faith formation as a support to parents includes documents from Vatican II (1965a, 1965b), the CCE (1988), and Canon Law (1983). While several of the documents of Vatican II promote the need for adult faith formation, including its concluding document, the *Pastoral Constitution on the Church in the Modern World*, this review of the literature focuses on the treatment of adult faith formation as addressed in its seminal educational document, the *Declaration on Christian Education* (Vatican II, 1965a), which provided teaching that articulated an emphasis on the lifelong nature of education. It said, “‘true’ education is directed toward the formation of the human person and to the adult duties in which he will have a share” (§1). In the *Religious Dimension of Education in a Catholic School*, the CCE (1988) emphasized the responsibility of the Catholic school to provide continuing education for the parents in their role as the primary faith educators of their children. It stated, “The school is aware of this fact but, unfortunately, the same is not always true of the families themselves; it is the school's responsibility to give them this awareness” (§43). For the CCE, establishing a partnership is key to this endeavor. Using the opportunity of meetings with parents to raise their consciousness about their role as primary educator is most appropriate, according to the CCE for “it is impossible to do too much along these lines” (§43). This understanding of the role of the school in assisting parents is also addressed in Canon Law (Canon Law Society, 1983), which states “the Catholic schools are the principal means of helping parents fulfill their role in education” (Canon 796).

In the United States, two elements of episcopal teaching provide a solid foundation for understanding the role of adult faith formation as assistance to parents. In a 1983 address to principals and pastors in the Diocese of Toledo, Bishop Tom Costello of the Diocese of Syracuse summarized the understanding. He said, “If you want to know what you can do to help your parents, help them educate their children. Nothing is more important to them or to the Church” (As cited by Thomas & Davis, 1989, p. 48).

The United States Catholic Conference (1999), the voice of the American bishops, offered a comprehensive plan for adult faith formation in *Our Hearts Were Burning Within Us*. With this plan, the USCC desired to “make ongoing faith formation more available, attractive, and effective for all adult Catholics” (p. 5). Among the audiences to whom the statement was addressed were administrators and teachers in Catholic schools “who have the opportunity to nurture faith in many different settings—whether in the students, in their parents, in themselves, or in their colleagues” (p. 6). Adult faith formation as a form of assistance to parents in their catechetical role was not explicitly stated as an aim of the document. However, through the plan, the USCC sought to form (a) parishes “vitaly alive in faith” (p. 5), and (b) adults actively cultivating a “lively baptismal and Eucharistic spirituality” (p. 5). Thus, each of the partners identified in the *Partners in Faith* (2000) report—parish, school, and family—were addressed in the USCC’s plan.



*The Work of Catholic Education Experts Concerning the Fifth Theme of Partnership:  
Adult Faith Formation*

Experts in Catholic education (Duggan, 1999; NFCYM, 2012; Ozar & Weitzel-O'Neill, 2012; Sallwasser, 2013; Theisen, 2012) have also attended to the importance of adult faith formation. Duggan (1999) offered a list of qualities that constitute a successful parish in the post-Vatican II era. His list is relevant to the discussion of adult faith formation, particularly as it relates to a partnership with the parish. Duggan observed that a successful parish is one where lifelong religious education policies and programs aim at intentional faith rather than mere religious literacy.

The *Family Faith Resource* (NFCYM, 2012) of the *Strong Catholic Families: Strong Catholic Youth* initiative identified key research from the National Study on Youth and Religion (NSYR) (Smith & Denton, 2005) to inform parents about their influential role in the lives of their children, and offered a family faith inventory for parents to consider the faith experience of their family. Through this *Family Faith Resource*, parents can determine a family faith plan in the areas of family and community, prayer and worship, formation, and justice and service.

Theisen (2013) described the empowerment approach of the *Strong Catholic Families: Strong Catholic Youth* initiative that emphasizes partnership with parents. Through this process, parents are able to articulate to church leaders what their needs are as primary educators. The most common request they have is for tools to do faith sharing with their children. As a result of this initiative in 60 dioceses in the United States and Canada, Theisen reported, parents themselves have developed responses for their parishes

which include: (a) restructuring mass times and faith formation activities to make them more available to families, (b) participation in concurrent adult faith formation classes and meetings, (c) online formation opportunities, and (d) intergenerational events.

Theisen reported on the success of these plans that were developed by the parents themselves. For example, some dioceses have found that the faith formation classes that take place for parents while the children are in religious education class have achieved upwards of 90% attendance.

The *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (Ozar & Weitzel-O'Neill, 2012) have called schools to attention regarding the importance of adult faith formation through two specific benchmarks listed under standard four in the domain of mission and Catholic identity, which offered the following challenge: “An excellent Catholic school adhering to mission provides adult faith formation and action in service of social justice” (p. 6). The first benchmark relevant to this theme in the review of literature is 4.2: “The leader/leadership team and faculty assist parents in their role as the primary educators of their children in faith” (p. 6). The second relevant benchmark, 4.3, is: “The leader/leadership team collaborates with other institutions (for example, Catholic Charities, Catholic higher education, religious congregation-sponsored programs) to provide opportunities for parents to grow in the knowledge and practice of the faith” (p. 6). The school is not expected to provide the faith formation for parents on their own, but to join in partnership with other like-minded organizations, according to Ozar and Weitzel-O'Neill.

Sallwasser (2013), a veteran Director of Religious Education who holds leadership in the National Association for Parish Catechetical Directors (NPCD), noted

that strategies of evangelization to parents must be flexible to meet a wide variety of parental experiences and concerns. She cautioned catechists and catechetical leaders to be aware of their methods and how they can impact the parents whom the catechists are trying to evangelize. Sallwasser suggested an approach which is joy-filled, humble, responsive, practical, and geared to the adult learner.

*Empirical Research that Addresses the Fifth Theme of Partnership: Adult Faith Formation*

While the topic of adult faith formation has been limited in empirical research, adult faith formation has been referenced in several of the studies previously mentioned in this review of literature. Both Schipper (1982) and O'Brien (1987), in their research on priests, found that the majority of priests were not in favor of investing in adult faith formation, if it were to mean a cutback in resources spent on Catholic schools. The work of Smith and Denton (2005) found that the faith development of Catholic parents was lacking. They reported, "We think the evident 'problem' of Catholic teens is rightly seen in part as a larger challenge of Catholic adults generally and parents specifically" (p. 217).

For Nuzzi et al. (2008), adult education is at the core of the crisis of faith and finances in the Catholic school. The researchers stated,

There is great need for adult education and conversion....A new evangelization is needed, led by the clergy but engaging all, that emphasizes the core convictions of Catholicism, reclaims the basic truths of the faith, and develops a Catholic worldview in a way that modern families understand and embrace. Understood this way, the most important leadership service the clergy can provide at this moment in our history is the evangelization and education of adult and young adult Catholics. A Catholic fully understood, a Christian fully realized, will lead

adults, we believe, to a more robust participation in parish life, including enrollment of their children in Catholic schools (p. 55).

The concerns of Nuzzi et al. (2008) echoed the USCC (1999) plan for adult faith formation and the concerns expressed by the bishops. The USCC stated, “Many Catholics seem ‘lukewarm’ in faith or have a limited understanding of what the Church believes, teaches and lives” (p. 12).

The challenges and concerns expressed by Nuzzi et al. (2008) as well as the USCC (1999) have been recently affirmed by the General Secretariat of the Synod of Bishops (2014). In its preparatory document for the Synod on the Family, it declared the need to address the lack of catechesis on the family. In describing the observations culled from a survey of the global Church, the Secretariat insisted that the effort cannot be limited to marriage preparation. It stated, “Instead, a dynamic catechetical programme is needed — experiential in character — which, through personal testimony, shows the beauty of the family as transmitted by the Gospel and the documents of the Magisterium of the Church” (§19). Echoing the synthesis described by Nuzzi, et al. (2008), the Secretariat expressed the need for an authentic Christian experience. It described this need as “an encounter with Christ on a personal and communal level, for which no doctrinal presentation, no matter how accurate, can substitute.” (§15). The Secretariat explained the survey’s responses as pointing to “the insufficiency of pastoral activity which is concerned only with dispensing the sacraments without a truly engaging Christian experience” (§15).

*A Summary of the Literature Concerning the Fifth Theme of Partnership: Adult Faith Formation*

The literature on the theme of adult faith formation has emphasized three areas: (a) providing awareness and assistance to parents in their role as primary educator in the faith (Canon Law Society, 1983; CCE, 1988; NFCYM, 2012; Ozar & Weitzel-O'Neill, 2012), (b) instilling a lively faith (Duggan, 1999; General Secretariat of the Synod of Bishops, 2014; Nuzzi et al., 2008; Theisen, 2013; USCC, 1999), and (c) creating opportunities for evangelization (General Secretariat of the Synod of Bishops, 2014; Nuzzi et al., 2008; Sallwasser, 2013; USCC, 1999). The review of the literature resonates with the fifth goal described in the *Partners in Faith: Parish, School and Family* (2000) report, “to enhance adult faith formation among school parents and assist parents in their role as primary teachers of faith” (p. 7). In particular, the third area of emphasis in the literature, namely evangelization, was the subject of an urgent call from the Council of Priests (2000) in the *Partners in Faith* report. The Council of Priests concluded, “In a very real sense, many of our school parents stand in need of a ‘new evangelization’ in which their faith is renewed—cognitively, affectively, and penetratingly” (p. 7). The Council of Priests continued by identifying the Catholic school, working in collaboration with the parish, as a wonderful catalyst for this evangelizing opportunity for parents.

A Summary of the Review of Literature

The review of the literature presented the teaching of the Catholic Church, the work of Catholic education experts, and empirical research concerning the variables presented in this study: (a) the roles of each of the partners involved in the faith formation

of children in the Catholic school, namely the parent, the principal, and the pastor, (b) the relationships between these partners, and (c) the goals of their partnership as articulated in the Archdiocese of San Francisco Council of Priests (2000) report, *Partners in Faith: Parish, School and Family*. The review of the literature provided a foundation for the study. Chapter III that follows describes the methodology for the study, which investigated the perceptions of the parish school principals of the Archdiocese of San Francisco regarding the implementation of the *Partners in Faith* report.

## CHAPTER III

### THE METHODOLOGY

#### Restatement of the Purpose of the Study

The purpose of this study was to investigate the perceptions of the parish school principals within the Archdiocese of San Francisco regarding the roles, attitudes, and beliefs of principals, teachers, parents, and pastors relative to the faith formation of children as articulated by the Council of Priests (2000) in the *Partners in Faith: Parish, School and Family* report. It also explored their perceptions regarding the extent to which the goals and objectives identified in the *Partners in Faith* report have been implemented within their respective schools. In addition, it examined their perceptions regarding the factors that have either facilitated or challenged the school's partnership with the parish and with the family relative to the fostering of the faith formation of children. Finally, it explored the principals' recommendations for strengthening the partnership of the parish, school, and family to form the next generation in faith.

#### Research Design

This study utilized survey research, as a quantitative design provided the most appropriate means of answering the questions under investigation. Specifically, an online survey method was utilized because research substantiates that it is the most effective design to use when the following conditions exist: (a) the statistical data describe relationships between variables and the population; (b) the participants are assured anonymity; and (c) the participants have access to a computer as well as the ability to complete an online survey (Fowler, 2009). In addition, it allows for the ease of access and the guarantee of confidentiality of responses. Finally, it provides an efficient means

of data collection, at minimal cost, with the benefit of electronic systems when performing data analyses (Fowler, 2009).

### Population

The population of this study was the parish school principals of the Archdiocese of San Francisco (N=50). These administrators represented the following Catholic parish elementary schools in the Archdiocese of San Francisco. Table 4 presents the parish schools of the Archdiocese of San Francisco, listed according to county.

Table 4

*The 50 Catholic Parish Elementary Schools in the Archdiocese of San Francisco*

| Name of Parish School                  | County        |
|--|---------------|
| 1. Ecole Notre Dame des Victoires      | San Francisco |
| 2. Epiphany                            | San Francisco |
| 3. Holy Name                           | San Francisco |
| 4. Our Lady of the Visitation          | San Francisco |
| 5. Saint Anne                          | San Francisco |
| 6. Saint Anthony-Immaculate Conception | San Francisco |
| 7. Saint Brendan                       | San Francisco |
| 8. Saint Cecilia                       | San Francisco |
| 9. Saint Charles Borromeo              | San Francisco |
| 10. Saint Finn Barr                    | San Francisco |
| 11. Saint Gabriel                      | San Francisco |
| 12. Saint James                        | San Francisco |
| 13. Saint John                         | San Francisco |
| 14. Saint Mary                         | San Francisco |
| 15. Saint Monica                       | San Francisco |
| 16. Saint Paul                         | San Francisco |
| 17. Saint Peter                        | San Francisco |
| 18. Saint Philip                       | San Francisco |
| 19. Saint Stephen                      | San Francisco |
| 20. Saint Thomas the Apostle           | San Francisco |
| 21. Saint Thomas More                  | San Francisco |
| 22. Saint Vincent de Paul              | San Francisco |
| 23. Saints Peter and Paul              | San Francisco |
| 24. Star of the Sea                    | San Francisco |



| Table 4 continued              |           |
|--------------------------------|-----------|
| Name of Parish School          | County    |
| 25. Our Lady of Loretto        | Marin     |
| 26. Saint Anselm               | Marin     |
| 27. Saint Hilary               | Marin     |
| 28. Saint Isabella             | Marin     |
| 29. Saint Patrick              | Marin     |
| 30. Saint Raphael              | Marin     |
| 31. Saint Rita                 | Marin     |
| 32. All Souls                  | San Mateo |
| 33. Good Shepherd              | San Mateo |
| 34. Holy Angels                | San Mateo |
| 35. Immaculate Heart of Mary   | San Mateo |
| 36. Nativity                   | San Mateo |
| 37. Our Lady of Angels         | San Mateo |
| 38. Our Lady of Mercy          | San Mateo |
| 39. Our Lady of Mount Carmel   | San Mateo |
| 40. Our Lady of Perpetual Help | San Mateo |
| 41. Saint Catherine of Siena   | San Mateo |
| 42. Saint Charles              | San Mateo |
| 43. Saint Dunstan              | San Mateo |
| 44. Saint Gregory              | San Mateo |
| 45. Saint Matthew              | San Mateo |
| 46. Saint Pius                 | San Mateo |
| 47. Saint Raymond              | San Mateo |
| 48. Saint Robert               | San Mateo |
| 49. Saint Timothy              | San Mateo |
| 50. Saint Veronica             | San Mateo |

The Archdiocese of San Francisco is comprised of the City and County of San Francisco, and the Counties of Marin and San Mateo. It oversees 50 parish schools with 15,015 students from many cultures and socioeconomic backgrounds. In the City and County of San Francisco, there are 24 parish schools with a total population of 7,139 students, 5,247 of whom (73%) are Catholic. In Marin County, there are 7 parish schools serving 2,007 students, 1,552 of whom (79%) are Catholic. In San Mateo County, there are 19 parish schools serving 5,869 students, 5,242 of whom (89%) are Catholic.

### Instrumentation

This study employed a researcher-constructed survey instrument, the *Partners in Faith: Parish, School and Family Survey* (Appendix A). The survey's content was guided by the *Partners in Faith: Parish, School and Family report* authored by the Archdiocese of San Francisco Council of Priests (2000) as well as Church documents regarding the tripartite partnership of family, Church, and school relative to the faith formation of children (Canon Law Society, 1983; CCE, 1977, 1982, 1988; Congregation for the Clergy, 1997; John Paul II, 1979, 1994; Miller, 2006; Pius XI, 1929; Third Plenary Council, 1884; USCCB, 2005; Vatican II, 1965a).

*The Partners in Faith: Parish, School and Family Survey* was divided into six parts. Part I presented the *Introduction* of the study, which articulated (a) the purpose of the study, (b) the length of time it would take to complete the survey, (c) the researcher's guarantee of the rights of confidentiality and anonymity for their participation in the study, and as well as (d) the opportunity to freely agree or disagree to participate in the study. Part II measured the attitudes and beliefs about principals, teachers, parents, as well as the parish, as perceived by the 50 parish principals who responded to the survey. Part III addressed the five goals articulated in the *Partners in Faith* report. These five goals were listed in the survey as follows: (a) To understand the parochial school as a ministry of the whole parish, (b) To form a witnessing community of teachers, administrators, parents and priests working together, (c) To integrate school students and families into the worship life of the parish, (d) To integrate the parish and school communities into a common community of Christian service, and (e) To enhance adult faith formation among school parents and assist parents in their role. Part IV addressed

the Factors in Partnership. This section explored the factors that have supported the school's partnership with school parents and with the parish to form the next generation in faith, as well as those factors that have limited the school's partnership with school parents and with the parish in that endeavor. Part V addressed the recommendations of the respondents for improving relationships with both the parents and the parish in forming the next generation of faith. Part VI addressed the demographic information concerning the responding principal, as well as the school.

All 50 parish school principals (N=50) were provided with the opportunity within the survey to indicate whether or not they would be willing to participate in the study. The "Yes" option had to be checked before a participant could advance to the question portion of Survey Monkey®. Those who did not give their voluntary consent would not have been able to proceed, and one respondent chose that option.

The survey was also designed to collect data using several options: (a) Likert scale responses, (b) write-in comments, and (c) yes or no responses. There are a total of 35 questions, consisting of 152 items, on the *Partners in Faith: Parish, School and Family Survey*. Table 5 presents the breakdown of the survey parts and their corresponding items.

Table 5

*Partners in Faith: Parish, School and Family Survey's Parts and Number of Items Within Each Part*

| Survey Parts & Question Numbers                     | Number of Question Items per Part |
|---|-----------------------------------|
| Part I: Introduction                                |                                   |
| 1. Permission                                       | 1                                 |
| Part II: Attitudes and Beliefs                      |                                   |
| 2. Roles of principal                               | 7                                 |
| 3. Roles of teachers                                | 5                                 |
| 4. Roles of parents                                 | 8                                 |
| 5. Roles of parish                                  | 6                                 |
| Part III: Goals                                     |                                   |
| 6. Goal #1a   | 10                                |
| 7. Goal #1b   | 1 (Comment opportunity)           |
| 8. Goal #2a   | 12                                |
| 9. Goal #2b   | 1 (Comment opportunity)           |
| 10. Goal #3a  | 22                                |
| 11. Goal #3b  | 1 (Comment opportunity)           |
| 12. Goal #4a  | 8                                 |
| 13. Goal #4b  | 1 (Comment opportunity)           |
| 14. Goal #5a  | 13                                |
| 15. Goal #5b  | 1 (Comment opportunity)           |
| Part IV: Factors of Partnership<br>Between School & |                                   |
| 16. Parents: Supported                              | 7                                 |
| 17. Parents: Limited                                | 10                                |
| 18. Parish: Supported                               | 10                                |
| 19. Parish: Limited                                 | 12                                |
| Part V: Recommendations                             |                                   |
| 20. Improving Parent Partnership                    | 1 (Comment opportunity)           |
| 21. Improving Parish Partnership                    | 1 (Comment opportunity)           |
| Part VI: Demographics                               |                                   |
| 22-35   | 14                                |
| TOTAL 35 questions                                  | 152 items                         |

Questions 2-35 of the *Partners in Faith: Parish, School and Family Survey*

addressed and answered the eight research questions under investigation in the manner presented in Table 6.

Table 6

*The Relationship Between the Research Questions and the Partners in Faith: Parish, School and Family Survey's Questions*

| Research Question | Survey Question(s) |
|-------------------|--------------------|
| 1                 | 2-5                |
| 2                 | 6-15               |
| 3                 | 16                 |
| 4                 | 17                 |
| 5                 | 18                 |
| 6                 | 19                 |
| 7                 | 20                 |
| 8                 | 21                 |

*Note.* Question 1 is the respondent's consent to participate in the study. Questions 22-35 address the demographics relative to the respondent and his/her school.

### Validity

The researcher invited Catholic school experts to participate on the validity panel by email. Invitational emails were sent between February 12 and February 16, 2014. The experts were chosen based on their expertise in Catholic educational research and/or their Catholic school administrative leadership. Instructions and a short abstract of the research project were sent to the panelists, along with a proposed timeline for participation. Fourteen Catholic school experts accepted the invitation to serve on this study's validity panel. Their names and qualifications are presented in Appendix B.

The validity panel members were emailed a draft of the survey instrument, a copy of the *Partners in Faith: Parish, School and Family* (Council of Priests, 2000) report, and a set of the clarifying questions (Appendix C) on March 2, 2014 with the request to

review the instrument and offer their suggestions for the survey improvement by March 10, 2014. Panel members who did not meet the proposed deadline were sent a second email requesting their participation and input. The second correspondence included the original attachments, namely the draft survey, the *Partners in Faith: Parish School and Family* document, and validity questions attached. Once all 14 validity experts responded, the researcher created a spreadsheet to document their feedback and suggestions. Their input was then reviewed and discussed with the researcher's chair, and pertinent and relevant suggestions were incorporated in the survey revisions.

In addition to obtaining general feedback from the majority of the validity panelists via email, the researcher had the opportunity to meet personally with four of the validity panel members to discuss their views and suggestions. These panelists included: (a) an expert of both survey research and applied statistics, (b) the Archdiocese of San Francisco superintendent, (c) the education councilor for a religious community that sponsors parish schools, and (d) a pastor of a parish with a school. During these meetings, the clarifying questions concerning face validity, content validity, and construct validity (Appendix C) were discussed. Their suggestions were then added to the researcher spreadsheet. Once again, their views were discussed with the researcher's chair, and appropriate and relevant suggestions were incorporated into the survey's revisions.

In general, validity panel respondents identified consonance between the survey questions, the research questions, and the *Partners in Faith: Parish, School and Family* (Council of Priests, 2000) report. Several validity panelists offered annotated surveys, with specific recommendations related to particular questions. General recommendations

included the clarification of time to complete the survey, and the elimination of the “all of the above” option in the section on factors impacting partnership. Since the panelists had received the *Partners in Faith: Parish, School and Family* report and having read that, several validity panelists suggested that some questions be reworded to reflect the sensitivity in tone of the original report. This suggestion was made in order to alleviate any hesitancy for the principals to answer frankly.

In addition to gleaning wisdom from the experts in Catholic education, the researcher also conducted a cognitive interview with an assistant principal in the Archdiocese of San Francisco on March 4, 2014, as research supports that such an interview process is an effective way to identify and clarify confusing or ambiguous survey questions (Fowler, 2009). The participant in the cognitive interview was chosen because of her administrative position in a Catholic parish school in the Archdiocese of San Francisco, her knowledge of survey research, and her familiarity with the researcher’s topic. Throughout the process, the participant would identify the questions and their corresponding items that were confusing to her, as well as offering suggestions as to how to make them clearer and less ambiguous. In addition, she noted that reordering certain questions would allow for greater coherency of thought, and that changing certain responses to a simple yes/no format would be more appropriate and helpful for the respondent. Her suggestions were recorded, discussed with the researcher’s chair, and incorporated into the survey revisions.

Collectively, the validity panelists as well as the cognitive interviewee conceived the *Partners in Faith: Parish, School and Family Survey* in its draft form to have demonstrated face validity. The instrument’s content validity and construct validity

required the recommended changes offered by the consulted experts. All necessary changes were made under the guidance of the researcher's chair and incorporated into the revised survey. All of the validity panelists and the cognitive interviewee were thanked by email immediately upon receipt of their feedback; hand-written thank you notes followed.

### Reliability

The pilot study commenced once the approval of the Institutional Review Board for the Protection of Human Subjects (IRBPHS) for the pilot survey instrument was received (Appendix D). To establish the reliability of the study's survey instrument, the researcher utilized two methods: internal consistency and test-retest reliability method. The pilot study was conducted with two groups of individuals. Two groups were employed to assure that the necessary number of 30 respondents, in total (N=30), would be reached as required for testing reliability.

Because this study's population was all 50 parish elementary principals currently serving in the Archdiocese of San Francisco (N=50), the researcher utilized both past principals, as well as current and former vice principals in the Archdiocese of San Francisco in her pilot study. Likewise, current and former principals from other (arch)dioceses were invited to be a part of the study's pilot study. Since all of these individuals shared a similar profile to the administrators who would participate in the survey census, they were selected to serve as the sample population.

The pilot study was conducted in two ways with two groups. The first group was comprised of 20 individuals (former principals, and current and former vice principals for



various dioceses) (n=20). The researcher communicated with this group exclusively through email.

Initially 28 individuals were invited to participate in Phase I of the pilot survey. All 28 accepted the invitation and were then sent a short abstract of the research project along with a proposed timeline for participation. On March 21, 2014, the 28 participants were sent a personalized email via Survey Monkey® with an individualized link to the *Partners in Faith: Parish, School and Family Survey* instrument, with the request to complete the survey by March 28, 2014. Four days before the deadline, participants who had not yet responded were sent a first reminder and the day before the deadline, participants who had not yet completed the survey were sent a second reminder. Twenty-four individuals completed the *Partners in Faith: Parish, School and Family Survey* (n=24); four did not.

The re-test process begun on April 4, 2014, when the 24 administrators were sent a personalized email via Survey Monkey® with an individualized link to the abbreviated survey instrument. They were given a deadline for completion of the survey one week later, April 11, 2014. Two days before the deadline, participants who had not yet responded were sent a first reminder; a second reminder was not deemed necessary. The number of complete responses by the deadline totaled 20 (n=20). The determination of the first pilot study group's correlation coefficient was based on these 20 who completed both parts of the test-retest process.

The researcher repeated the pilot study with a second group of principals to achieve the necessary number of 30 participants. The second group to participate in the

pilot study consisted of administrators in the Vincentian network, principals and assistant principals of Daughters of Charity-sponsored schools in the Archdiocese of Los Angeles, the Diocese of Phoenix, and the Diocese of San Jose. The researcher previously worked in a Daughters of Charity-sponsored elementary school, and has maintained a relationship with the Vincentian network. The Daughters' Councilor for Education allowed the researcher to conduct an on-site pilot of the 18 participants in their leadership network when they gathered for their spring meeting on April 4, 2014.

As part of this aspect of the pilot study, the researcher and her technical assistant prepared a fleet of Google Chromebooks® for use by the participants. The computers were preloaded with the survey instrument to allow for easy accessibility by the participants. Following a brief introduction to the research project and the survey, participants could opt to use their own device to complete the survey or borrow a Chromebook®. Of the 18 participants, eight used their own personal devices (iPads, iPhones or laptops) to complete the survey and the remaining 10 required the pre-loaded Chromebooks®. Those who chose to use their own devices were given a slip of paper with the URL linking them directly to the survey instrument on Survey Monkey®.

The on-site nature of this aspect of the pilot study proved quite useful for identifying difficulties for respondents and offered an opportunity for the researcher to ask follow-up questions of the respondents about their experience of taking the survey. The only technical difficulty encountered was the struggle some participants had with the mouse on the Chromebook®. For the actual data collection, participants were given the option of using a portable mouse. As they were completing the survey, respondents were able to ask questions of the researcher to confirm their understanding of the

questions. In particular, several participants wanted to know if they were to offer their perceptions as to the current reality in their schools or as might be present in an “ideal” school situation. In addition, the nature of the “neutral” response in the Likert scale proved difficult for respondents to interpret. Some felt “neutral” indicated their lack of interest in the question; others thought it signified “does not apply in my school situation.” One respondent suggested a “neither agree nor disagree” option to replace “neutral.” Finally, the layout of the open-ended questions proved to be confusing to several participants, particularly those using their own devices, considering the smaller screen size. Given the length of the survey, one respondent suggested adding a status bar to indicate progress. All of the above suggestions were implemented in the re-design of the instrument (Appendix A).

Two weeks after the on-site meeting, on April 18, 2014, the 18 participants were sent a personalized email via Survey Monkey® with an individualized link to the abbreviated survey instrument in order to complete the re-test portion of the pilot study. Because of the Easter holiday, they were given a deadline two weeks later, May 2, 2014. On May 1, a reminder email was sent to participants who had not responded. By the deadline of May 2, 2014, 11 of the 18 respondents had replied. Since these 11, combined with the 20 respondents secured in the first group, brought the total number of pilot study participants above the required 30 to test stability, it was not deemed necessary to follow up with the additional seven non-respondents in the second group. All reliability participants who completed the pilot study were sent a handwritten thank you note, expressing appreciation for their participation.

Internal consistency and test-retest reliability for each of the questions of the survey were calculated and are presented in Tables 7 and 8. Internal consistency is indicated by the Cronbach's alpha  $\alpha$  statistic for each question, and .7 is considered an acceptable level of internal consistency (Table 7).

Table 7

*Internal Consistency Reliabilities for Each Set of Questions*

| Survey Section                                     | Question Set (# of items): Topic  | Cronbach alpha $\alpha$ |
|--|---|-------------------------|
| Section II:<br>Attitudes and<br>Beliefs            | Q2 (7): Regarding the principal him/herself   | .609                    |
|  | Q3 (5): Regarding teachers  | .809                    |
|  | Q4 (8): Regarding parents   | .864                    |
|  | Q5 (6): Regarding the parish  | ..729                   |
| Section III:<br>Goals                              | Q6 (10): Goal I: To understand the parochial school as a ministry of the whole parish                             | .836                    |
|  | Q8 (12): Goal II: To form a school community in which teachers, administrators, parents and priests work together | .836                    |
|  | Q10 (22): Goal III: To integrate school students and families into the worship life of the parish                 | .903                    |
|  | Q12 (8): Goal IV: To integrate the parish and school communities into a common community of Christian service     | .858                    |
|  | Q14 (13): Goal V: To enhance adult faith formation among school parents and assist parents in their role          | .923                    |
| Section IV:<br>Factors<br>affecting<br>partnership | Q16 (7): Supporting partnership with parents  | .780                    |
|  | Q17 (10): Limiting partnership with parents   | .832                    |
|  | Q18 (10): Supporting partnership with parish  | .804                    |
|  | Q19 (12): Limiting partnership with parish  | .887                    |

*Note.* The reliability statistics are based on the number of items that are forced choice (N=130).

While .7 is considered an acceptable level of internal consistency, it is important to note that the pilot participants consistently ranked themselves high throughout the seven subquestions that comprised Q2 of the survey. Standard deviations throughout the

subquestions are in the .3-.4 range. Therefore, the Cronbach alpha statistic of .069 can be attributed to a restriction of range.

The test-retest reliability results were calculated using the Pearson's Product Moment Correlation Coefficient, and .7 is considered an acceptable level of internal consistency. Table 8 presents the correlation coefficient for each set of questions.

Table 8

*Test-Retest Reliabilities for Each Set of Questions*

| Survey Section                             | Question Set (# of items): Topic  | Pearson's Correlation Coefficient (r) |
|--|---|---------------------------------------|
| Section I:<br>Perceptions                  | Q2 (7): regarding the principal him/herself   | .768                                  |
|  | Q3 (5): regarding teachers  | .907                                  |
|  | Q4 (8): regarding parents   | .668                                  |
|  | Q5 (6): regarding the parish  | .869                                  |
| Section II:<br>Goals/Objectives            | Q6 (10): Goal I: To understand the parochial school as a ministry of the whole parish                             | .877                                  |
|  | Q8 (12): Goal II: To form a school community in which teachers, administrators, parents and priests work together | .771                                  |
|  | Q10 (22): Goal III: To integrate school students and families into the worship life of the parish                 | .820                                  |
|  | Q12 (8): Goal IV: To integrate the parish and school communities into a common community of Christian compassion  | .806                                  |
|  | Q14 (13): Goal V: To enhance adult faith formation among school parents and assist parents in their role          | .780                                  |
| Section III: Factors affecting partnership | Q16 (10): Facilitating partnership with parish  | .782                                  |
|  | Q17 (12): Challenging partnership with parish   | .648                                  |
|  | Q18 (7): Facilitating partnership with parents  | .766                                  |
|  | Q19 (10): Challenging partnership with parents  | .786                                  |

### Data Collection

The researcher received updated approval from the University of San Francisco's Institutional Review Board for the Protection of Human Subjects to conduct her study (Appendix E), based on changes identified in the pilot study. Once permission was received from the superintendent to administer the *Partners in Faith: Parish, School and Family Survey* among the parish school principals of the Archdiocese of San Francisco (Appendix F), the researcher contacted the associate superintendent for professional development to secure time for the data collection during a monthly principal meeting. The meeting on October 21, 2014 was identified as an ideal date for both the researcher and the associate superintendent.

Upon obtaining the approval of the dissertation proposal from her committee, the researcher proceeded to collect the data in two ways. The first was through email communication, linking participants to the Survey Monkey® instrument. The second was through the researcher's attendance at the October 21, 2014 professional development meeting of the parish school principals of the Archdiocese of San Francisco.

The week before the proposed meeting, the researcher sent an email to all the principals of parish schools in the Archdiocese of San Francisco, informing them of the research and inviting them to participate, either via direct link to the Survey Monkey® instrument or at the meeting on October 21, 2014 (Appendix G). Eight principals replied to the researcher, indicating their preference to complete the survey instrument on their own time and were sent the Survey Monkey® link directly. Three of these principals completed the survey in advance of the meeting.

Following on the researcher's email to the principals, the associate superintendent for professional development emailed the principals, encouraging them to participate in

the survey, either at the meeting or via email. He attached the researcher's email invitation, along with the meeting agenda for the October 21<sup>st</sup> professional development meeting (Appendix H).

At the principals' meeting on October 21, 2014, the researcher was invited to offer a brief overview of the study and the survey instrument as background for the principals. Four principals chose to complete the survey on-site and used the Chromebooks® provided by the researcher's assistant. Many principals indicated their desire to complete the survey on their own time, and received the URL linking them directly to the survey instrument on Survey Monkey®. The day after the principals' meeting, the researcher sent an email to all the principals with a link to the survey (Appendix I). Two principals' email addresses were invalid on the list supplied by the Archdiocese, and so the researcher called and faxed them to invite their participation. One week after the principals meeting, a reminder email was sent, with a request to complete the survey within one week. By the deadline of November 4<sup>th</sup>, 2014, 33 complete responses, or 66%, had been received, exceeding the required 60% response rate. Three incomplete responses were also received, but were not included in the data analysis. Hand-written thank you notes were sent to all participating principals who either completed the survey on-site or indicated their email address in the final question of the survey.

## Data Analysis

The survey questionnaire gathered data necessary to answer the eight research questions of the study. The survey consisted of both open-ended and closed-ended questions. The closed-ended questions (e.g. Likert Scale, yes/no response) in Parts II, III, and IV of the survey were analyzed by means of a computer program, Statistical Package for the Social Sciences (SPSS). Data analysis addressed the research questions under investigation by employing descriptive statistics, such as frequency distributions, percentages, means, and standard deviations, as appropriate. Tables and figures serve to illustrate graphically relevant aspects of the data.

The open-ended questions addressed one best practice related to each of the five goals of the *Partners in Faith: Parish, School and Family* (Council of Priests, 2000) report, as well as principals' recommendations for improving the partnership with the parents and with the parish. These seven questions allowed for deeper reflection by the responding principals and generated more comprehensive information for the researcher, since richness and depth of response cannot be captured through closed-ended questions. Relevant themes regarding the open-ended questions were determined through coding.

The researcher employed coding skills to analyze the open-ended questions in the *Partners in Faith: Parish, School and Family Survey*. For each of the seven open-ended questions, the researcher read through all responses for an overview and determination of relevant themes. The researcher then returned to each of the individual responses, coding the responses as they corresponded to the overarching themes. Of particular interest were patterns of responses, as well as rich descriptions of existing programs, which brought the



goals of the *Partners in Faith: Parish, School and Family* (2000) report to life in the school community.

Research Question 1 asked, *What are the perceptions of the parish school principals of the Archdiocese of San Francisco regarding the roles, attitudes, and beliefs of principals, teachers, parents, and pastors relative to the faith formation of children as articulated by the Council of Priests (2000) in the Partners in Faith: Parish, School and Family report?* The data collected on this question were analyzed utilizing frequencies, means and standard deviations relative to the Likert-scale responses.

Research Question 2 asked, *To what extent do the parish school principals of the Archdiocese of San Francisco perceive the goals and objectives of the Partners in Faith: Parish, School and Family report to have been implemented within their respective schools?* The data collected on this question were analyzed in two ways. First, the closed-ended data were analyzed utilizing frequencies, means, and standard deviations relative to the Likert-scale responses for each of five questions related to the goals and objectives in the *Partners in Faith* report. The open-ended data for best practices related to the five goals in the *Partners in Faith* report were analyzed utilizing coding and identification of relevant themes.

Research Question 3 asked, *What factors do the parish school principals of the Archdiocese of San Francisco identify as supporting the school-parent partnership in fostering the faith formation of children?* The data collected on this question were analyzed using percentages of agreement to the yes/no questions. Similarly, Research Question 4 asked, *What factors do the parish school principals of the Archdiocese of San Francisco identify as challenging the school-parent partnership in fostering the faith*

*formation of children?* The data collected on this question were analyzed using percentages of agreement to the yes/no questions.

Research Question 5 asked, *What factors do the parish school principals of the Archdiocese of San Francisco identify as supporting the school-parish partnership in fostering the faith formation of children?* The data collected on this question were analyzed using percentages of agreement to the yes/no questions. Similarly, Research Question 6 asked, *What factors do the parish school principals of the Archdiocese of San Francisco identify as challenging the school-parish partnership in fostering the faith formation of children?* The data collected on this question were analyzed using percentages of agreement to the yes/no questions.

Research Question 7 asked, *What recommendations do the parish school principals of the Archdiocese of San Francisco have for strengthening the school-parent partnership to form the next generation in faith?* The open-ended data for recommendations were analyzed utilizing coding and identification of relevant themes. Similarly, Research Question 8 asked, *What recommendations do the parish school principals of the Archdiocese of San Francisco have for strengthening the school-parish partnership to form the next generation in faith?* The open-ended data for recommendations were analyzed utilizing coding and identification of relevant themes.

The data were also analyzed relative to the study's demographic variables. Demographic variables included those related to the respondent as well as the respondent's school. Data related to the respondent included age, according to CARA generational categories, years of service in Catholic education and in the principalship, and status as a parent or religious community member. Data related to the respondent's

school included location, enrollment, pastor's years of service, percentage of Catholic families, as well as in-parish and commuter families. In order to analyze these demographic variables, percentages were calculated, and figures and graphs were incorporated when appropriate to illustrate results. Because of the small number of respondents (N=33), it was determined that cross-tabs on demographic variables would not be calculated, in order to protect the confidentiality of participants. Similarly, it was determined that follow-up interviews would not be necessary to clarify responses.

### Qualifications of the Researcher

The researcher has attended Catholic schools since kindergarten, having completed elementary through graduate education in Catholic schools. The daughter of a Catholic school educator and an archdiocesan school board representative, the researcher has studied and taught in (arch)diocesan and religious community-sponsored schools at multiple levels in a variety of settings. She has also volunteered as a catechist in two parishes. She holds a Masters degree in Leadership in Teaching and has served as religion department chair of an inter-parish start-up Catholic school, service learning director at a Catholic high school, and principal of an inner city Catholic elementary school. In addition, the researcher has worked for NCEA as research assistant for the *CHS2000* research project and as justice education coordinator for Catholic Relief Services (CRS). She met her husband, a fellow Catholic educator, at an assistant principal meeting in the Archdiocese of San Francisco, and together they serve as primary educators to their preschool-aged son. She is currently completing her doctoral degree in Catholic Educational Leadership at the University of San Francisco.

## CHAPTER IV

### RESULTS

#### Overview

The purpose of this study was to investigate the perceptions of the parish school principals within the Archdiocese of San Francisco regarding the roles, attitudes, and beliefs of principals, teachers, parents, and pastors relative to the faith formation of children as articulated by the Council of Priests (2000) in the *Partners in Faith: Parish, School and Family* report. It also explored their perceptions regarding the extent to which the goals and objectives identified in the *Partners in Faith: Parish, School and Family* report have been implemented within their respective schools. In addition, it examined their perceptions regarding the factors that have either facilitated or challenged the school's partnership with the parish and with the family relative to the fostering of the faith formation of children. Finally, it explored the principals' recommendations for strengthening the partnership of the parish, school, and family to form the next generation in faith.

The data gathered for this study analyzed the following research questions:

1. What are the perceptions of the parish school principals of the Archdiocese of San Francisco regarding the roles, attitudes, and beliefs of principals, teachers, parents, and pastors relative to the faith formation of children as articulated by the Council of Priests (2000) in the *Partners in Faith: Parish, School and Family* report?
2. To what extent do the parish school principals of the Archdiocese of San Francisco perceive the goals and objectives of the *Partners in Faith:*

*Parish, School and Family* report to have been implemented within their respective schools?

3. What factors do the parish school principals of the Archdiocese of San Francisco identify as supporting the school-*parent* partnership in fostering the faith formation of children?
4. What factors do the parish school principals of the Archdiocese of San Francisco identify as challenging the school-*parent* partnership in fostering the faith formation of children?
5. What factors do the parish school principals of the Archdiocese of San Francisco identify as supporting the school-*parish* partnership in fostering the faith formation of children?
6. What factors do the parish school principals of the Archdiocese of San Francisco identify as challenging the school-*parish* partnership in fostering the faith formation of children?
7. What recommendations do the parish school principals of the Archdiocese of San Francisco have for strengthening the school-*parent* partnership to form the next generation in faith?
8. What recommendations do the parish school principals of the Archdiocese of San Francisco have for strengthening the school-*parish* partnership to form the next generation in faith?

## Demographics

The *Partners in Faith: Parish, School and Family Survey* was distributed to the 50 principals of parish elementary schools within the Archdiocese of San Francisco. A total of 33 principals, or 66%, fully completed the survey. The demographic questions identified the respondents' gender, lifestyle, age range, length of service. The demographics section also identified the profile of the respondents' respective schools: their enrollment and location.

Eighty-five percent of the respondents were female (n=28) and 15% (n=5) were male. Eighty-eight percent (n=29) were lay persons; 12% (n=4) were members of religious communities. Sixty-four percent of the respondents (n=21) were parents; and 36% (n=12) were not. Participants were asked to indicate their year of birth, according to categories used in Church research by the Center for Applied Research in the Apostolate. Figure 2 presents the percentage of respondents in each of the generational categories.

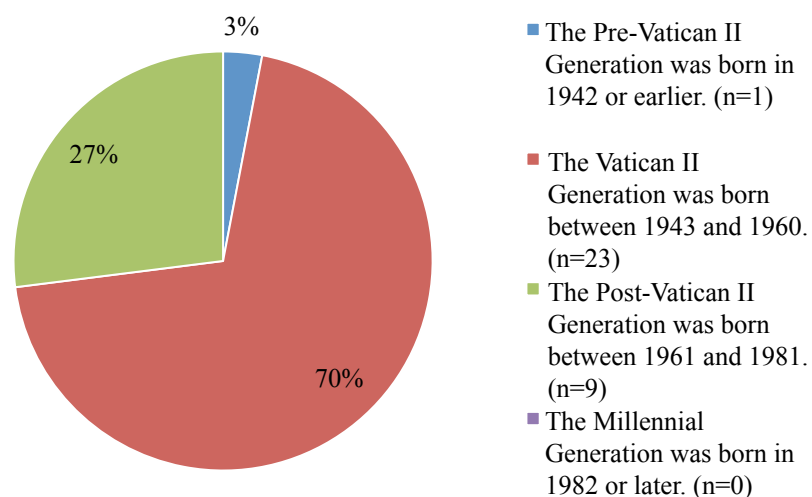


Figure 2. Age of participants, according to CARA generational categories (N=33).

The majority of the participants have served in Catholic education for over 20 years. The average length of service for the participants was 28 years ( $M=28$ ). Figure 3 represents the participants' years of service in Catholic education.

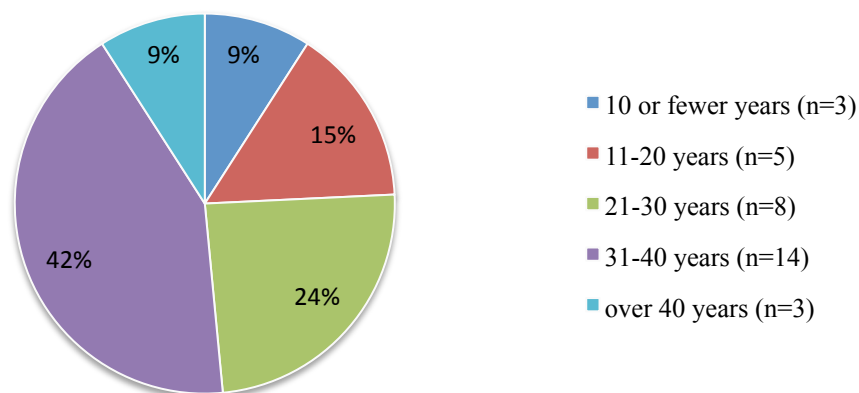


Figure 3. Years of service of participants in Catholic education ( $N=33$ ).

The average length of service for the respondents in their role as principal was eight years ( $M=8.15$ ). Eighteen respondents, or 55%, have served for five or fewer years as principal; eight, or 24%, have served between six and 10 years, and seven, or 21%, have served 15 or more years. These seven principals were presumably in their role as principal when the *Partners in Faith* report was originally promulgated. The average length of service for the pastors who served the schools represented by the responding principals was six and a half years ( $M=6.6$ ). Only four of the pastors have served over 15 years, the length of time that has elapsed since the promulgation of the *Partners in Faith* report.

Of the 33 schools represented by principals participating in the survey, almost half or 48%, were located in San Mateo County. Thirteen or 39% of the participating

principals served schools in the City and County of San Francisco. Four or 12% of the principals served schools in Marin County. Table 9 illustrates the extent to which the survey responses are reflective of the actual parish school demographics in the Archdiocese of San Francisco. The schools in San Mateo County were over-represented with 16 of their 19 principals participating. The schools in the City and County of San Francisco were under-represented with 13 of their 24 principals participating. The responding principals from Marin County, four out of seven, are fairly representative of their actual segment of the parish schools in the Archdiocese of San Francisco.

Table 9

*Levels of School Representation of Survey Respondents, by County (N=33)*

| County        | Number of schools' principals responding/Actual number of schools and response rate | % of schools represented in the survey | % of schools' actual representation in the Archdiocese of San Francisco |
|---------------|---|--|---|
| Marin         | 4/7 or 57%  | 12%                                    | 14%   |
| San Mateo     | 16/19 or 84%  | 48%                                    | 38%   |
| San Francisco | 13/24 or 54%  | 39%                                    | 48%   |

In the schools represented in the study, enrollment ranged from 138 to 600 students. The mean student enrollment of the schools was 276, with a median enrollment of 270 students. On average, one-third of families were considered “out of parish” and one-third of families were considered “commuter”. Principals indicated that 83% of the families in their schools, on average, are Catholic. This figure is close to the actual percentage, 80 percent, of Catholic students in the Archdiocese of San Francisco schools.



With regard to the families served in the Catholic parish schools investigated, the responding principals reported percentages ranging from 40% to 90% with a mean of 83% of Catholic families enrolled in their schools. Of these Catholic families, there is a large range for those considered “out of parish,” from zero to 90%, with a mean of 34%. There is a similarly large range, zero to 90% for those Catholic families considered “commuter” (i.e. families whose parent drops children off and works nearby the school, but the family lives in a different parish). The mean for “commuter” families was 33%.

### Summary of Demographic Variables

The majority of the respondents were female (85%), lay persons (88%) who are members of the Vatican II generation, born between 1943 and 1960 (70%) and have children of their own (64%). On average, they have served their schools for eight years as principal, while their pastors have served the parishes a shorter amount of time, averaging close to seven years. Seventy-five percent of the responding principals have served in Catholic education for over 20 years.

### Introduction to the Reporting of the Research Questions’ Results

Throughout Chapter IV, results will be presented by Research Question. The Research Questions correspond with Parts of the *Partners in Faith: Parish, School and Family Survey* (See Appendix A). Research Question 1 corresponds to Part II in the *Partners in Faith: Parish, School and Family Survey*. In Part II of the survey, respondents were asked to indicate their agreement to various statements concerning attitudes and beliefs about the roles of the partners using a 5-point Likert scale. Tables are presented for data relative to the responding principals’ perceptions of each of the

partners: (a) self-perceptions of the principals with five statements presented in Table 11, (b) principals' perceptions of the teacher with four statements presented in Table 12, (c) principals' perceptions of the parent with eight statements presented in Table 13, and (d) principals' perceptions of the pastor and parishioners with six statements in Table 14. With each statement, the mean and standard deviation are presented in all four tables.

Research Question 2 corresponds to Part III in the *Partners in Faith: Parish, School and Family Survey* (See Appendix A). Part III of the survey concerned the five goals and 23 objectives of the *Partners in Faith: Parish, School and Family* (2000) report. For each goal from the *Partners in Faith* report, two tables of results are presented. To guide and clarify the reporting of these results for the reader, the introduction to Research Question 2 provides an explanatory table (See Table 15).

Research Questions 3-6 correspond to Part IV in the *Partners in Faith: Parish, School and Family Survey* (See Appendix A). Part IV of the survey concerned the factors impacting the partnership between the parish, the school, and the family. In Part IV of the survey, respondents were asked to indicate whether or not the factor presented supported or limited the specific partnership under examination. The participants indicated with a response of "yes" or "no". Results are presented as percentages of agreement with whether the stated factor supported or limited the partnership.

Finally, Research Questions 7 and 8 correspond to Part V of the *Partners in Faith: Parish, School and Family Survey* (See Appendix A). In Part V of the survey, principals responded to open-ended questions concerning the suggestions for the partnerships between the parish, the school, and the family. The results presented in the

Tables indicate patterns of responses. Table 10 summarizes the presentation of the results of Research Questions 1-8 in Chapter IV.

Table 10

*Format for Reporting Data from the Partners in Faith: Parish, School and Family Survey*

| Research Question(s) | Corresponding Survey Part | Nature of Responses       | Presentation of Data in Tables |
|----------------------|---------------------------|---------------------------|--------------------------------|
| 1                    | Part II                   | Likert Scale              | Means and Standard Deviations  |
| 2                    | Part III                  | Likert Scale              | Scale Means                    |
|                      |                           | Open-ended text responses | Patterns of responses          |
| 3-6                  | Part IV                   | Yes/No                    | Percentages of agreement       |
| 7-8                  | Part V                    | Open-ended text responses | Patterns of responses          |

### Research Question 1

Research Question 1 investigated, “What are the perceptions of the parish school principals of the Archdiocese of San Francisco regarding the roles, attitudes, and beliefs of principals, teachers, parents, and pastors relative to the faith formation of children as articulated by the Council of Priests (2000) in the *Partners in Faith: Parish, School and Family* report?”

Thirty-three parish principals (N=33) or 60 % of the study’s population completed the survey concerning the *Partners in Faith* report. The analysis of the data collected regarding Research Question 1 revealed that in general, the surveyed principals “agreed” with the Council’s statements regarding the roles, attitudes, and beliefs of administrators, teachers, parents, and the parish (pastor and parishioners). The study’s

survey utilized a five-point Likert scale with a score of 5 equating to “strongly agree,” 4 equating to “agree,” 3 equating to “neither agree nor disagree,” 2 equating to “disagree,” and 1 equating to “strongly disagree.” The scale mean scores, which combine each of the statements relative to a particular partner, indicate agreement to strong agreement from the surveyed principals: principals’ self-perception (4.87), principals’ perception of the teacher (4.37), principals’ perception of the parents (4.27), and principals’ perception of the parish (4.05). Tables 11-14 present the means and standard deviations of the principal’s perceptions concerning the Council’s statements of the attitudes and beliefs of the role of the principal, teachers, parents, and parish (pastor and parishioners), respectively. Each table lists the key statements made by the Council per each partner, and for the most part, the mean score fell within the 4-point “agreed” range.

Table 11

*Means and Standard Deviations of the Principal’s Perceptions Concerning the Council of Priests’ (2000) Statements of Attitudes and Beliefs About the Role of the Principal (N=33)*

| Statements  | M    | SD  |
|---|------|-----|
| I welcome the parish priests in my school.                    | 4.94 | .24 |
| In my role, I am conscious of modeling compassion.            | 4.91 | .39 |
| I believe I instruct by how I act as much as by what I say.   | 4.85 | .44 |
| In my role, I am conscious of modeling faith-filled behavior. | 4.82 | .39 |
| In my role, I am conscious of modeling Christ-like service.   | 4.82 | .39 |

Note. Survey responses: 5=strongly agree, 4=agree, 3=neither agree nor disagree, 2=disagree, 1=strongly disagree

Table 12

*Means and Standard Deviations of the Principal's Perceptions Concerning the Council's of Priests' (2000) Statements of Attitudes and Beliefs About the Role of the Teacher (N=33)*

| Statements   | M    | SD  |
|--|------|-----|
| The teachers in my school welcome the presence of the parish priests in the school.                              | 4.52 | .57 |
| The teachers in my school see themselves as models of compassion.  | 4.45 | .56 |
| The teachers in my school see themselves as models of Christ-like service.                                       | 4.33 | .60 |
| The teachers in my school see themselves as models of faith.   | 4.30 | .53 |
| Note. Survey responses: 5=strongly agree, 4=agree, 3=neither agree nor disagree, 2=disagree, 1=strongly disagree |      |     |

Table 13

*Means and Standard Deviations of the Principal's Perceptions Concerning the Council's of Priests' (2000) Statements of Attitudes and Beliefs About the Role of the Parent (N=33)*

| Statements   | M    | SD  |
|--|------|-----|
| Parents receive *assistance from my school to fulfill their role as the primary faith educators of their children (*e.g. the teaching of religion in the curriculum, Sacramental preparation, service projects). | 4.64 | .55 |
| Parents are encouraged by my school community to expand their role as the primary faith educators of their children.   | 4.45 | .75 |
| Parents at my school see me as supportive of their role as primary faith educators of their children.  | 4.39 | .61 |
| Parents at my school see their children's teachers as supportive of their role as primary faith educators of their children.   | 4.33 | .54 |
| Parents at my school see the parish priests as supportive of their role as primary faith educators of their children.  | 4.27 | .67 |
| Parents' commitment to the faith formation of their children is enhanced by their partnership with my school.  | 4.18 | .58 |
| Parents are provided opportunities by my school to deepen their own knowledge of the Catholic faith.   | 4.15 | .87 |
| Parents at my school understand their role as primary faith educators of their children.   | 3.73 | .72 |
| Note. Survey responses: 5=strongly agree, 4=agree, 3=neither agree nor disagree, 2=disagree, 1=strongly disagree   |      |     |

Table 14

*Means and Standard Deviations of Principal's Perceptions Concerning the Council's of Priests' (2000) Statements of Attitudes and Beliefs About the Role of the Parish (Pastor & Parishioners) (N=33)*

| Statements   | M    | SD   |
|--|------|------|
| The pastor feels welcome in my school.   | 4.67 | .54  |
| The parish and my school share space (e.g. classrooms, meeting areas, church facilities).                          | 4.30 | .88  |
| The pastor sees my school as a vital part of his ministry.   | 4.18 | 1.13 |
| Parishioners perceive the parish and my school as sharing a united mission (i.e. faith formation of the children). | 3.91 | .91  |
| The parish and my school share resources (e.g. funding and personnel).   | 3.33 | 1.19 |
| Parishioners perceive the parish's mission and the school's mission to be independent of each other.               | 2.76 | 1.06 |

Note. Survey responses: 5=strongly agree, 4=agree, 3=neither agree nor disagree, 2=disagree, 1=strongly disagree

Relative to Research Question 1, the surveyed principals shared the views articulated by the Council of Priests' in its *Partners in Faith* report. The only statement where they "neither agreed nor disagreed" centered on the sharing of resources between the parish and the school. While the principals expressed disagreement with the last statement presented in Table 14, the responses indicate that the parish's mission and the school's mission are not considered to be independent of each other, in the view of the principals. Their perception reveals alignment between the parish and the school.

#### Research Question 2

Research Question 2 explored "To what extent do the parish school principals of the Archdiocese of San Francisco perceive the goals and objectives of the *Partners in Faith: Parish, School and Family* report to have been implemented within their respective schools?"

To examine this Research Question first holistically, that is, across the five goals, an analysis of the scale mean scores was conducted. This analysis revealed that the principals self-reported implementing most of the goals within their respective schools. The study's survey utilized a five-point Likert scale to measure perceptions with a score of 5 equating to "strongly agreed," 4 equating to "agreed," 3 equating to "neither agreed nor disagreed," 2 equating to "disagree," and 1 equating to "strongly disagreed." The scale mean scores for the five goals and their combined objectives are as follows: Christian Service (4.29), Witnessing Community (4.13), Worship (4.05), Collaboration (3.92), and Adult Faith Formation (3.15). For the surveyed principals (N=33), Adult Faith Formation was the only ambiguous goal as they could "neither agree nor disagree" about its implementation in their schools.

Given the complexity of this Research Question, the extensive data are presented according to each of the five goals of the *Partners in Faith* (2000) report. For each goal, two tables of data are presented. The first table of results presents the data relative to participants' responses to survey items that address each of the goal's objectives. For each survey item, respondents were asked to indicate their agreement to a statement concerning implementation of the goal and a corresponding objective using a 5-point Likert scale. In this first table, data are presented according to the objective from the *Partners in Faith* (2000) report, ranked from strongest agreement with the objective to weakest agreement with the objective. The strength of agreement with the objective is indicated by the scale mean, which combines the survey items related to that objective. Table 15 summarizes the goals and objectives articulated in *Partners in Faith* report and the corresponding number of survey items for each.

Table 15

*The Goals and Objectives of the Partners in Faith (2000) Report and the Corresponding Number of Survey Items*

| Goal  | Corresponding Objectives   | No. of Survey Items |
|---|--|---------------------|
| Collaboration:<br>To understand the parochial school as a ministry of the whole parish  | The education of the whole parish about the work of the parish school  | 1                   |
|   | The regular presence of parish priests in the life of the school   | 1                   |
|   | The active participation of school parents in the life of the parish   | 1                   |
|   | A pastoral and administrative relationship between the pastor and principal which conveys unity of purpose and vision  | 3                   |
|   | A sense of generosity and collaboration in the use of parish and school facilities   | 2                   |
|   | The integration of older parishioners into the life of the school through tutoring programs, field trips, fund-raising and leadership committees to convey the reality that no one graduates from responsibility for the life of the school      | 2                   |
| Witnessing<br>Community:<br>To form a school community in which teachers, administrators, parents and priests work together to model Catholic faith | Hold an annual retreat to reflect upon how they can work together to foster modeling of Catholic faith and to help teachers and staff become more comfortable with this crucial spiritual role   | 1                   |
|   | Promote frequent opportunities for the faculty to pray together  | 2                   |
|   | Encourage faculty and staff to be part of the parish worshiping community whenever practical   | 2                   |
|   | Seek hiring policies which make clear the role of parochial school teachers in modeling faith and service  | 2                   |
|   | Clarify the roles of pastor and principal in school direction with the aid of new guidelines from the School Department  | 3                   |
|   | Provide training on the Archdiocesan level for priests to work in faith modeling with faculties and students   | 2                   |
| Worship:<br>To integrate parochial school students and families into the life of worship in the parish  | Parishes provide warm, reverent, inviting liturgies for our families.  | 3                   |
|   | Parishes seek to implement the norms and vision of the Church's documents on children's liturgies.   | 2                   |
|   | Priests, teachers and administrators dialogue forthrightly and caringly with parents about their understanding of the need for prayer and worship in their lives and the lives of their children.  | 12                  |
|   | Parishes and schools should provide family retreat opportunities for school families and all parish families.  | 2                   |
|   | We must nurture in our children a sense of the sacred by frequent visits to the church for prayer, by the establishment of sacred space in each classroom, and an affective appreciation for the traditions of prayer in the life of the Church. | 3                   |



| Table 15 Continued   |   |                     |
|--|---|---------------------|
| Goal   | Corresponding Objectives  | No. of Survey Items |
| Christian Service: To integrate the parish and school communities into a common community of compassion and service in Christ              | Create unified actions in support of justice and compassion which bring together children and parents, elderly parishioners and young adults in common enterprises of Christ-like service   | 5                   |
|  | Educate the children in the school about the justice and service components of the parish's life, and bring to them as speakers those who have exhibited an outstanding commitment to service in Christ in the parish   | 2                   |
|  | Create at least one activity per year in which the faculty and staff of the school cooperate on a service project as a group, in order to model their understanding that justice is not an option for the Christian   | 1                   |
| Adult Faith Formation: To enhance adult faith formation among school parents and assist parents in their role as primary teachers of faith | Form a faith formation team in each school community composed of faculty, pastor, principal and opinion leaders within the parent community. The role of this team is to design initiatives to involve parents more in weekly Eucharist, prayer, and education in the faith | 4                   |
|  | Offer education nights focusing upon issues of adult faith formation and incentivize parents to attend them by offering double service hour credit  | 1                   |
|  | Find opportunities to make the sports program in each school a source for spiritual growth, e.g. having teams Sunday Mass together or recruit coaches for the school evangelization team  | 6                   |

The second table of results for each of the *Partners in Faith* (2000) goals investigated in Research Question 2 presents the data relative to best practices. These were open-ended questions and the results presented indicate patterns of responses.

A more detailed analysis of the data collected for Research Question 2 is presented in Table 16 relative to the goal of Collaboration and its corresponding objectives. Specifically, Table 16 lists the collaboration objectives, the number of survey items for each objective, and their scale mean score reported from highest to lowest. Data within this Table reveal that when the objectives are examined discreetly, the surveyed principals (N=33) reported ambivalence “neither agreeing nor disagreeing”

regarding the integration of older parishioners into the life of the school, as well as the active participation of parents in the life of the parish.

Table 16

*The Goal of Collaboration, Its Corresponding Objectives, Number of Survey Items, and Scale Mean Score in Rank Order (N=33)*

| Collaboration Objectives<br><i>Each parish, school, and family should work to enhance:</i>  | No. of<br>Survey<br>Items | Scale<br>Mean |
|---|---------------------------|---------------|
| A sense of generosity and collaboration in the use of parish and school facilities  | 2                         | 4.64          |
| A pastoral and administrative relationship between the pastor and principal which conveys unity of purpose and vision   | 3                         | 4.08          |
| The education of the whole parish about the work of the parish school   | 1                         | 4.06          |
| The regular presence of parish priests in the life of the school  | 1                         | 3.70          |
| The integration of older parishioners into the life of the school through tutoring programs, field trips, fund-raising and leadership committees to convey the reality that no one graduates from responsibility for the life of the school | 2                         | 3.42          |
| The active participation of school parents in the life of the parish  | 1                         | 3.12          |

Note. Survey responses: 5=strongly agree, 4=agree, 3=neither agree nor disagree, 2=disagree, 1=strongly disagree

Thirty or 91% of the 33 surveyed principals commented on their school's best practices related to the goal of collaboration between the school and the parish. Ten practices that emerged from their comments are listed in Table 17 with their

corresponding frequencies. Fundraisers and celebratory activities received the highest frequency for fostering collaboration between the school and parish.

Table 17

*Frequencies of Respondents' Self-Reported Best Practices That Fostered the Goal of Collaboration Between the School and Parish (n=30)*

| Best Practices for School-Parish Collaboration  | Frequency |
|---|-----------|
| Fundraisers and Celebrations                    | 8         |
| Families Actively Involved in Parish Ministries | 6         |
| Sacramental Preparation Activities              | 5         |
| Parish Staff Meetings                           | 5         |
| Pastor-Principal Communication/Collaboration    | 4         |
| Beautification of Grounds & Shared Spaces       | 4         |
| Visibility of Pastor and Priests                | 3         |
| Christian Service Activities                    | 3         |
| Parent Leadership on Parish Programs            | 2         |
| Outreach Activities with Senior Parishioners    | 2         |

Note. Thirty respondents named the best practice(s) they utilized to foster collaboration between the school and the parish. Some identified more than one practice.

Detailed analysis of the data collected for Research Question 2 is presented in Table 18 relative to the goal of Witnessing Community and its corresponding objectives. Specifically, Table 18 lists the witnessing community objectives, the number of survey items for each objective, and their scale mean score reported from highest to lowest. Data within this Table reveal that when these objectives are examined discreetly, the

surveyed principals (N=33) reported ambivalence “neither agreeing nor disagreeing” regarding archdiocesan training for priests to work in modeling faith with faculties and students.

Table 18

*The Goal of Witnessing Community, Its Corresponding Objectives, Number of Survey Items, and Scale Mean Score in Rank Order (N=33)*

| Witnessing Community Objectives<br><i>To enhance such modeling, pastors, principals, faculty and staff should:</i>   | No. of<br>Survey<br>Items | Scale<br>Mean |
|--|---------------------------|---------------|
| Promote frequent opportunities for the faculty to pray together  | 2                         | 4.63          |
| Seek hiring policies which make clear the role of parochial school teachers in modeling faith and service  | 2                         | 4.57          |
| Encourage faculty and staff to be part of the parish worshipping community whenever practical  | 2                         | 4.44          |
| Clarify the roles of pastor and principal in school direction with the aid of new guidelines from the School Department  | 3                         | 4.13          |
| Hold an annual retreat to reflect upon how they can work together to foster modeling of Catholic faith and to help teachers and staff become more comfortable with this crucial spiritual role | 1                         | 3.94          |
| Provide training on the Archdiocesan level for priests to work in faith modeling with faculties and students   | 2                         | 3.09          |

Note. Survey responses: 5=strongly agree, 4=agree, 3=neither agree nor disagree, 2=disagree, 1=strongly disagree

Twenty-nine or 88% of the 33 surveyed principals commented on their school’s best practices related to the goal of the witnessing community. Ten practices that emerged from their comments are listed in Table 19 with their corresponding frequencies. The top five best practices were: (a) service outreach projects, (b) monthly family

masses, (c) adult retreats, (d) sacramental preparation programs, and (e) pastor and parish priest involvement.

Table 19

*Frequencies of Respondents' Self-Reported Best Practices That Fostered the Goal of Witnessing Community (n=29)*

| Best Practices for Witnessing Community | Frequency |
|---|-----------|
| Service or Outreach Projects            | 11        |
| Monthly Family Masses                   | 10        |
| Adult Retreats                          | 10        |
| Sacramental Preparation Program         | 9         |
| Pastor/Priest Involvement               | 8         |
| Morning Assemblies                      | 6         |
| Involvement of/With Pastoral Staff      | 4         |
| Student Retreats                        | 3         |
| Liturgical Year Activities              | 3         |
| Reconciliation                          | 2         |

Note. Twenty-nine respondents named the best practice(s) they utilized to foster a witnessing community in their respective schools. Some identified more than one practice.

Detailed analysis of the data collected for Research Question 2 is presented in Table 20 relative to the goal of Worship and its corresponding objectives. Specifically, Table 20 lists the worship objectives, the number of survey items for each objective, and their scale mean score reported from highest to lowest. Data within this Table reveal that when the objectives are examined discreetly, the surveyed principals (N=33) reported

ambivalence “neither agreeing nor disagreeing” regarding parish provision of inviting liturgies for families as well as retreat offerings from parishes and schools.

Table 20

*The Goal of Worship, Its Corresponding Objectives, Number of Survey Items, and Scale Mean Score in Rank Order (N=33)*

| Worship Objectives<br><i>It is important that:</i>   | No. of<br>Survey<br>Items | Scale<br>Mean |
|--|---------------------------|---------------|
| We must nurture in our children a sense of the sacred by frequent visits to the church for prayer, by the establishment of sacred space in each classroom, and an affective appreciation for the traditions of prayer in the life of the Church. | 3                         | 4.48          |
| Priests, teachers and administrators dialogue forthrightly and caringly with parents about their understanding of the need for prayer and worship in their lives and the lives of their children.  | 12                        | 4.24          |
| Parishes seek to implement the norms and vision of the Church’s documents on children’s liturgies.   | 2                         | 3.96          |
| Parishes provide warm, reverent, inviting liturgies for our families.  | 3                         | 3.65          |
| Parishes and schools should provide family retreat opportunities for school families and all parish families.  | 2                         | 2.96          |
| Note. Survey responses: 5=strongly agree, 4=agree, 3=neither agree nor disagree, 2=disagree, 1=strongly disagree   |                           |               |

Twenty-eight, or 85%, of the 33 surveyed principals commented on their school’s best practices related to worship. Ten practices that emerged from their comments are listed in Table 21 with their corresponding frequencies. The most frequently reported practice centered on the parish provisions for designated family masses.

Table 21

*Frequencies of Respondents' Self-Reported Best Practices That Fostered the Goal of Worship (n=28)*

| Best Practices for Worship                                 | Frequency |
|--|-----------|
| Designated Family Masses in the Parish                     | 13        |
| Invitations to Parish/School Events Extended Both Ways     | 7         |
| Weekly Masses (During the School Day)                      | 6         |
| Student Leadership in Ministry                             | 6         |
| Involvement of Designated Staff (DRE, principal, & pastor) | 4         |
| Parent Leadership in Ministry                              | 3         |
| Visibility of Pastor and Principal                         | 3         |
| Special Events   | 3         |
| Adult Faith Formation Activities                           | 3         |
| Christian Service Activities                               | 2         |

Note. Twenty-eight respondents named the best practice(s) they utilized to foster the goal of worship in their respective schools. Some identified more than one practice.

Detailed analysis of the data collected for Research Question 2 is presented in Table 22 relative to the goal of Christian Service and its corresponding objectives. Specifically, Table 22 lists the Christian service objectives, the number of survey items for each objective, and their scale mean score reported from highest to lowest.

Table 22

*The Goal of Christian Service, Its Corresponding Objectives, Number of Survey Items, and Scale Mean Score In Rank Order (N=33)*

| <i>Christian Service Objectives<br/>Pastors, principals, parents, faculty and parishioners<br/>should work to:</i>  | <i>No. of<br/>Survey<br/>Items</i> | <i>Scale<br/>Mean</i> |
|---|------------------------------------|-----------------------|
| Create unified actions in support of justice and compassion which bring together children and parents, elderly parishioners and young adults in common enterprises of Christ-like service                             | 5                                  | 4.44                  |
| Educate the children in the school about the justice and service components of the parish's life, and bring to them as speakers those who have exhibited an outstanding commitment to service in Christ in the parish | 2                                  | 4.08                  |
| Create at least one activity per year in which the faculty and staff of the school cooperate on a service project as a group, in order to model their understanding that justice is not an option for the Christian   | 1                                  | 3.94                  |

Note. Survey responses: 5=strongly agree, 4=agree, 3=neither agree nor disagree, 2=disagree, 1=strongly disagree

Twenty-six or 79% of the 33 surveyed principals commented on their school's best practices related to Christian Service. Nine practices emerged from their comments, and are listed in Table 23 with their corresponding frequencies. The three most frequently reported Christian Service practices included: (a) Ongoing clothing and food drives, (b) seasonal activities (e.g. Advent, Lent), and (c) outreach activities in collaboration with parish St. Vincent de Paul groups (e.g. sandwich drives, soup kitchen work).



Table 23

*Frequencies of Respondents' Self-Reported Best Practices That Fostered the Goal of Christian Service (n=26)*

| Best Practices for Christian Service                            | Frequency |
|---|-----------|
| Ongoing (e.g. weekly or monthly) Clothing/Food Drives           | 12        |
| Seasonal Activities (e.g. Advent, Lent)                         | 10        |
| Collaborative activities with parish St. Vincent de Paul groups | 8         |
| Direct Service/Hands-on Activities                              | 5         |
| Learning Connections, Catholic Social Teaching                  | 3         |
| Class Projects  | 3         |
| Visibility of Pastor and Principal                              | 3         |
| Confirmation Tie-ins/Service Hours                              | 2         |
| Parent Involvement  | 2         |

Note. Twenty-six respondents named the best practice(s) they utilized to foster the goal of Christian Service in their respective schools. Some identified more than one practice.

Detailed analysis of the data collected for Research Question 2 is presented in Table 24 relative to the goal of Adult Faith Formation and its corresponding objectives. Specifically, Table 24 lists the adult formation objectives, the number of survey items for each objective, and their scale mean score reported from highest to lowest. Data within this Table reveal that when the objectives are examined discreetly, the surveyed principals (n=33) reported ambivalence “neither agreeing nor disagreeing” regarding the role of the sports program as a source of spiritual growth and the offerings of education nights for parents.

Table 24

*The Goal of Adult Faith Formation, Its Corresponding Objectives, Number of Survey Items, and Scale Mean Score in Rank Order (N=33)*

| Adult Faith Formation Objectives<br><i>To transform our schools into catalysts for adult faith formation, faculty, administration, priests, and parent leaders should collaborate to:</i>   | No. of Survey Items | Scale Mean |
|---|---------------------|------------|
| Form a faith formation team in each school community composed of faculty, pastor, principal and opinion leaders within the parent community. The role of this team is to design initiatives to involve parents more in weekly Eucharist, prayer, and education in the faith | 4                   | 3.8        |
| Find opportunities to make the sports program in each school a source for spiritual growth, e.g. having teams Sunday Mass together or recruit coaches for the school evangelization team  | 6                   | 2.95       |
| Offer education nights focusing upon issues of adult faith formation and incentivize parents to attend them by offering double service hour credit  | 1                   | 2.79       |

Note. Survey responses: 5=strongly agree, 4=agree, 3=neither agree nor disagree, 2=disagree, 1=strongly disagree

Twenty-six or 79% of the 33 surveyed principals commented on their school's best practices related to adult faith formation. Five practices that emerged from their comments are listed in Table 25 with their corresponding frequencies. Sacramental preparation activities were most frequently cited as best practices by those who chose to respond to this open-ended question.

Table 25

*Frequencies of Respondents' Self-Reported Best Practices That Fostered the Goal of Adult Faith Formation (n=26)*

| Best Practices for Adult Faith Formation           | Frequency |
|--|-----------|
| Sacramental Preparation Activities                 | 12        |
| Workshops/Formation Sessions                       | 5         |
| Prayer Activities                                  | 4         |
| Invitation to Participate in Children's Activities | 3         |
| Written Communication/Newsletters                  | 3         |

Note. Twenty-six respondents named the best practice(s) they utilized to foster the goal of Adult Faith Formation in their respective schools. Some identified more than one practice.

The researcher found it interesting that several respondents were not able to cite any best practice examples in the area of adult faith formation and were very conscious of that. Some of their responses included: "I honestly don't think that we have a good example of this in our school community," and "We can benefit from growth in this area," and "Faith Formation nights have been initiated by the school. It is difficult to get parents to attend."

### Research Question 3

Research Question 3 examined, "What factors do the parish school principals of the Archdiocese of San Francisco identify as supporting the school-*parent* partnership in fostering the faith formation of children?" Respondents were presented with seven factors and asked to indicate whether or not these factors supported their school's partnership with parents. The seven factors are presented in Table 26 with their corresponding percentages of responses.

Table 26

*Factors That Support the School-Parent Partnership for the Faith Formation of Children and Their Percentages as Identified by Surveyed Principals (N=33)*

| Factors  | Percentage |
|--|------------|
| Parents recognize their duty as the primary educators of their children  | 100 %      |
| Strong communication between principal and parents   | 100 %      |
| Parents value their children's faith formation as much as their academic formation   | 73 %       |
| Strong communication between the pastor and the parents  | 64 %       |
| Parents actively participate in the life of the Church (attending mass, serving in parish ministries, and contributing financially)  | 58 %       |
| Ongoing adult faith formation efforts in the parish  | 52 %       |
| Vibrant family ministry in the parish (active outreach to & involvement of families in parish life, family masses, & youth ministry) | 52 %       |

Principals showed complete agreement with two factors: (a) parental recognition of their duty to be the primary educators of the children, and (b) their own communication with parents. Ranking lower in the principals' perceptions were several items directly related to goals of the *Partners in Faith* report, namely (a) worship, with 42% indicating a lack of parental participation in the life of the Church, and 48% indicating a lack of vibrant family ministry in the parish, and (b) adult faith formation, with 48% noting the lack of these efforts at the parish level.

#### Research Question 4

In contrast to Research Question 3, Research Question 4 examined, "What factors do the parish school principals of the Archdiocese of San Francisco identify as challenging the school-parent partnership in fostering the faith formation of children?" Respondents were presented with eight factors and asked to indicate whether or not these factors challenged their school's partnership with parents. The eight factors are presented in Table 27 with their corresponding percentages of responses.

Table 27

*Factors That Challenge the School-Parent Partnership for the Faith Formation of Children and Their Percentages as Identified by Surveyed Principals (N=33)*

| Factors   | Percentage |
|---|------------|
| Competing demands on family time  | 97 %       |
| Parents under pressure to place sports before their children faith formation  | 88 %       |
| Parents under pressure to place educational excellence before faith formation   | 58%        |
| Church teaching on marriage and family (particularly regarding parents who are separated/divorced/ unmarried/remarried)                   | 55 %       |
| Lack of adult faith formation efforts in the parish   | 52 %       |
| Lack of family ministry in the parish (e.g. active outreach to and involvement of families in parish life, family masses, youth ministry) | 48 %       |
| A local culture which is particularly secularized   | 45 %       |
| Limited communication between the pastor and parents  | 39 %       |

None of the respondents identified the following factors as challenging to the school-parent relationship: (a) limited communication between the principal and parents and (b) local culture which is hostile to faith. Principals showed almost complete agreement on the challenge of competing demands on family time, and among those sports ranks high. The findings relative to Research Question 4 are consonant with those from Research Question 3 in the areas of adult faith formation and family ministry, with approximately half of the principals indicating these are challenging areas in the school-family relationship.

#### Research Question 5

Research Question 5 explored, “What factors do the parish school principals of the Archdiocese of San Francisco identify as supporting the school-*parish* partnership in fostering the faith formation of children?” Respondents were presented with 10 factors and asked to indicate whether or not these factors supported their school’s-parish

partnership with the parish. The 10 factors are presented in Table 28 with their corresponding percentages of responses.

Table 28

*Factors That Support the School-Parish Partnership for the Faith Formation of Children and Their Percentages as Identified by Surveyed Principals (N=33)*

| Factor  | Percentage |
|---|------------|
| A positive relationship between the principal and the parish staff  | 94%        |
| The school's financial independence   | 88%        |
| The school's financial sustainability   | 88%        |
| The sharing of space between the parish and the school  | 88%        |
| A positive pastor-principal relationship  | 85%        |
| Strong communication between the principal and the pastor   | 85%        |
| Supportive parishioner involvement in the school (e.g. advisory board, fundraising, volunteering)   | 73%        |
| The sharing of resources between the parish and the school  | 70%        |
| Strong communication between the pastor and the parents   | 64%        |
| A vibrant family ministry in the parish (e.g. active outreach to and involvement of families in parish life, family masses, youth ministry) | 42%        |

Many factors received strong support from the responding principals for supporting the school's relationship with the parish, including the principal's own relationship with the parish staff. Financial independence and sustainability also help support the school-parish partnership, through the perceptions of the principal. Once again, principals noted the lack of vibrant family ministry in the parish.

#### Research Question 6

In contrast to Research Question 5, Research Question 6 explored, "What factors do the parish school principals of the Archdiocese of San Francisco identify as challenging the school-*parish* partnership in fostering the faith formation of children?" Respondents were presented with 12 factors and asked to indicate whether or not these

factors challenged their school's partnership with the parish. The 12 factors are presented in Table 29 with their corresponding percentages of responses.

Table 29

*Factors That Challenge the School-Parent Partnership for the Faith Formation of Children and Their Percentages as Identified by Surveyed Principals (N=33)*

| Factors   | Percentage |
|---|------------|
| Increased ministerial demands on pastors  | 48%        |
| Increased ministerial demands on parish staffs  | 45%        |
| Limited communication between the pastor and parents  | 45%        |
| Lack of supportive parishioner involvement in the school (e.g. advisory board, fundraising, volunteering) | 27%        |
| Limited communication between the pastor and the principal  | 18%        |
| Competition for resources between the parish and the school   | 15%        |
| A challenging pastor-principal relationship   | 12%        |
| Competition for space between the parish and the school   | 9%         |
| A challenging relationship between the principal and the parish staff                                     | 6%         |
| The school's financial dependence on the parish   | 6%         |
| The school's financial instability  | 6%         |

As has been the case in each of the previous research questions addressing factors that support or challenge the partnerships between the school, the parish and the family, lack of family ministry ranked high among the challenging factors for the responding principals. The responding principals' perceptions of the challenging factors are consonant with their perceptions of the supporting factors in the area of finances, indicated by the very low percentages who considered financial dependence or instability as a challenge.

#### Research Question 7

Research Question 7 explored, "What recommendations do the parish school principals of the Archdiocese of San Francisco have for strengthening the school-parent

partnership to form the next generation in faith?” Twenty-six or 79% of the 33 surveyed principals (N=33) offered recommendations. The five themes that emerged from their responses are presented in Table 30.

Table 30

*Frequencies of Respondents' Recommendations for Strengthening the School-Parent Partnership (n=26)*

| Recommendation for School-Parent Partnership                                     | Frequency | Percentage |
|--|-----------|------------|
| Provide catechesis or religious instruction to parents                           | 11        | 42%        |
| Improve school communications and outreach efforts to parents                    | 7         | 27%        |
| Develop youth and family activities  | 6         | 23%        |
| Help parents reorient priorities   | 2         | 8%         |
| Improve the vitality of the school by addressing issues of marketing and finance | 2         | 8%         |

In addition to commenting on these five themes, four respondents noted that building a strong school-home relationship continues to be a challenge at their schools. Speaking on behalf of the participant's school's community, one principal wrote, “We have struggled with this topic for many years and have tried many different outreach ideas. We have not yet landed on something that will reach our parish families in a real and lasting way.”

#### Research Question 8

Research Question 8 explored, “What recommendations do the parish school principals of the Archdiocese of San Francisco have for strengthening the school-*parish*



partnership to form the next generation in faith?” Twenty or 61% of the 33 respondents (N=33) offered recommendations in this regard. The seven themes that emerged from their responses are presented in Table 31.

Table 31

*Frequencies of Respondents' Recommendations for Strengthening the School-Parish Partnership (n=20)*

| Recommendation for School-Parish Partnership                    | Frequency | Percentage |
|---|-----------|------------|
| Strengthen the pastor's support and visibility                  | 10        | 50%        |
| Create more family-friendly catechetical and worship activities | 6         | 30%        |
| Build stronger collaboration between parish and school          | 3         | 15%        |
| Develop a better understanding of families                      | 3         | 15%        |
| Enhance the parish staff's outreach to families                 | 2         | 10%        |
| Offer more workshops and adult faith formation activities       | 2         | 10%        |
| Offer more youth-oriented activities                            | 2         | 10%        |

One respondent echoed the sentiments shared by many responding principals with the statement, “So many of our young families are not comfortable with their faith because they do not understand their own journey and therefore do not know how to help their children.” The respondent continued by offering a series of recommendations for strengthening the partnership between the family and the parish, including: (a) “faith formation activities that engage parents, meeting parents where they are at and helping them to understand their role in raising faith-filled children,” (b) “engaging parents in dialogue with the pastor about things that they would like for their parish, including

parish surveys, young-adult social activities, and young family activities.” Finally, the respondent summarized, “We must meet families where they are at and celebrate. Children need to be seen as a catalyst to bringing adults back to the church.”

### Summary of Findings

In general, the parish principals of the Archdiocese of San Francisco, who participated in this study (N=33), indicated high levels of agreement with the statements of the Council of Priests (2000) in *Partners in Faith: Parish, School and Family*. Regarding their perceptions of the various partners who are involved in the faith formation of children, principals showed greatest agreement with statements related to their own role, followed by the role of the teacher, the parent, and finally, the parish. Regarding the implementation of the goals and objectives outlined in the *Partners in Faith* report, principals showed strongest agreement in the area of Christian Service (M=4.29), followed by the Witnessing Community (M=4.14), Worship (M=4.05) and Collaboration (M=3.92). Only the goal of Adult Faith Formation fell below agreement from the principals (M=3.15), falling in the range of “neither agree nor disagree.” This goal was also the only one for which several respondents (n=4) remarked that they could not cite best examples or recognized this as an area for growth in their school community. Lack of adult faith formation also emerged as a factor that limits the partnerships both between the school and the family and the parish and the family. A related factor identified as limiting the family’s relationship with the parish is a lack of vibrant family ministry (e.g. active outreach to and involvement of families in parish life, family masses, youth ministry).

Principal recommendations for enhancing the partnership with the family and the parish reflected the need for enhanced adult faith formation, and more vibrant family ministry. The need to provide catechesis or religious instruction to parents emerged as the most predominant theme among the principals' recommendations for improving the partnership between the school and the parents. It emerged as the second most predominant theme among the principals' recommendations for improving the partnership between the school and the parish, behind the support and visibility of the pastor. These themes and findings will be further explored, in light of the Review of Literature, in Chapter V.

## CHAPTER V

### CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

#### Summary of the Study

The teachings of the Catholic Church consistently affirm the rights and responsibilities that parents, the Church, and its schools have in passing on the faith to baptized children (Canon Law Society, 1983; Congregation for Catholic Education [CCE], 1977, 1982, 1988; Congregation for the Clergy, 1997; John Paul II, 1979, 1994; Miller, 2006; Pius XI, 1929; Third Plenary Council, 1884; United States Conference of Catholic Bishops [USCCB], 2005; Vatican II, 1965a). While Church teaching holds that parents are the primary educators of their children in the ways of faith (Canon Law Society, 1983; *Catechism of the Catholic Church*, 1994; CCE, 1977, 1982, 1988; Congregation for the Clergy, 1997; John Paul II, 1979, 1981, 1994; Leo XIII, 1890; Miller, 2006; National Conference of Catholic Bishops [NCCB], 1972, 1978; Paul VI, 1976; Pius XI, 1929; Pontifical Council for the Family, 1983; Third Plenary Council of Baltimore, 1884; USCCB, 2005; Vatican II, 1964, 1965a, 1965b), it also maintains an important role for Catholic parishes and schools in nurturing faith formation (Canon Law Society, 1983; CCE, 1977, 1982, 1988; Congregation for the Clergy, 1997; John Paul II, 1979, 1994; Miller, 2006; Pius XI, 1929; Third Plenary Council, 1884; USCCB, 2005; Vatican II, 1965a). The relationship among these three partners, the family, the parish and the school, provided the focus for this study.

In June of 2000, the Council of Priests of the Archdiocese of San Francisco published the *Partners in Faith: Parish, School and Family* report to address concerns on the collaboration among parishes, schools and families in the Archdiocese's parish

schools. The Council recognized the necessity of a “dynamic and committed partnership” (p. 2) to form baptized children in faith. In the report, the Council of Priests identified the attitudes and beliefs that each of the three partners should foster relative to the faith formation of children. It also articulated five goals and 23 objectives for how parishes, schools, and families may work together to effectively foster the Catholic faith among students in the Archdiocesan parish elementary schools.

The teachings of the Catholic Church, flowing from Vatican II (1965a) and articulated in catechetical documents from the bishops of the United States, *To Teach as Jesus Did* (NCCB, 1972) and *Sharing the Light of Faith* (NCCB, 1978), constituted the conceptual framework for this study. The consultative process employed in developing *To Teach as Jesus Did* (1972) and *Sharing the Light of Faith* (1978) was echoed in the work of the Archdiocese of San Francisco Council of Priests, which developed the *Partners in Faith: Parish, School and Family* (2000) report. The roles and relationships of the three key partners who are most involved in the faith formation of children, namely the parish, the school, and the family and the relationships among them were articulated in the NCCB’s (1972, 1978) documents as were the underpinnings for the goals of the partnership that became articulated in the *Partners in Faith: Parish, School and Family* (2000) report: (a) collaboration, (b) a witnessing community, (c) worship, (d) Christian service, and (e) adult faith formation.

There has been no previous empirical study to evaluate the extent to which the Council of Priests’ recommendations have been fulfilled by the parishes, schools and families in the Archdiocese of San Francisco. Research affirms the critical role that the principal plays as a “bridge” for the family, the school, and the parish (Fuchs, 1985), and

thus, the purpose of this study was to understand the perceptions of the parish school principals regarding the attitudes and beliefs articulated by the Council of Priests on the roles of each of the partners and the relationships between them. In addition, this study investigated the implementation of the goals and objectives of the *Partners in Faith: Parish, School and Family* report within the parish schools of the Archdiocese of San Francisco, through the lens of the principal.

All 50 of the principals of the parish schools of the Archdiocese of San Francisco were invited to participate in the online survey; 33 chose to participate (N=33). The researcher designed the survey instrument for this study and a panel of Catholic school experts established its validity. The development of the *Partners in Faith: Parish, School and Family Survey* (Appendix A) was guided by the *Partners in Faith* report (Council of Priests, 2000), as well as Church documents regarding the tripartite partnership of parish, school and family relative to the faith formation of children (Canon Law Society, 1983; CCE, 1977, 1982, 1988; Congregation for the Clergy, 1997; John Paul II, 1979, 1994; Miller, 2006; Pius XI, 1929; Third Plenary Council, 1884; USCCB, 2005; Vatican II, 1965a). The test-retest method and Cronbach's alpha analysis established the instrument's reliability.

The study examined eight research questions:

1. What are the perceptions of the parish school principals of the Archdiocese of San Francisco regarding the roles, attitudes, and beliefs of principals, teachers, parents, and pastors relative to the faith formation of children as articulated by the

Council of Priests (2000) in the *Partners in Faith: Parish, School and Family* report?

2. To what extent do the parish school principals of the Archdiocese of San Francisco perceive the goals and objectives of the *Partners in Faith: Parish, School and Family* report to have been implemented within their respective schools?
3. What factors do the parish school principals of the Archdiocese of San Francisco identify as supporting the school-*parent* partnership in fostering the faith formation of children?
4. What factors do the parish school principals of the Archdiocese of San Francisco identify as challenging the school-*parent* partnership in fostering the faith formation of children?
5. What factors do the parish school principals of the Archdiocese of San Francisco identify as supporting the school-*parish* partnership in fostering the faith formation of children?
6. What factors do the parish school principals of the Archdiocese of San Francisco identify as challenging the school-*parish* partnership in fostering the faith formation of children?
7. What recommendations do the parish school principals of the Archdiocese of San Francisco have for strengthening the school-*parent* partnership to form the next generation in faith?

8. What recommendations do the parish school principals of the Archdiocese of San Francisco have for strengthening the school-*parish* partnership to form the next generation in faith?

The findings of the eight research questions are summarized below.

### *Research Question 1*

Research Question 1 investigated the perceptions of the parish school principals of the Archdiocese of San Francisco regarding the roles, attitudes, and beliefs of principals, teachers, parents, and pastors relative to the faith formation of children as articulated by the Council of Priests (2000) in the *Partners in Faith: Parish, School and Family* report. The analysis of the data collected regarding Research Question 1 revealed that in general, the surveyed principals “agreed” with the Council of Priests’ statements regarding the roles, attitudes, and beliefs of administrators, teachers, parents, and the parish (pastor and parishioners). The study’s survey utilized a five-point Likert scale with a score of 5 equating to “strongly agree” and 1 equating to “strongly disagree.” The scale means of the surveyed principals’ perceptions relative to each partner fell within the 4-point “agreed” range: principal (4.87), teacher (4.37), parents (4.27), and parish (4.05).

The data revealed that principals are well aware of their role as pastoral agents, which is consonant with the research of Gilbert (1983), Buetow (1988), Curran (1996), and Nuzzi (2004), all of whom emphasized the pastoral aspect of the principal’s role with the other members of the school community. Similarly, regarding the role of the teacher, the data revealed that the principals see those teaching in their schools as models of faith, service and compassion. For Gilbert (1983), the principal is called to be a good assessor



of teachers, identifying those who are equipped to fulfill spiritual as well as professional responsibilities. This study's findings indicated that principals in the Archdiocese of San Francisco have hired such teachers. The principals agree that their teachers are living out the spiritual role to which they are called by the Church, as articulated in ecclesial statements like *To Teach as Jesus Did* (NCCB, 1972), and affirmed by *Sharing the Light of Faith* (NCCB, 1978), and *Lay Catholics in Schools: Witnesses to Faith* (CCE, 1982), as well as the research of Shimabukuro (1993).

Regarding parents, the responding principals indicated strong agreement on the assistance that the school provides to parents in their role as primary educators ( $M=4.64$ ), but less than full agreement on parents' understanding of their role as primary educators ( $M=3.73$ ). In fact, of the seven statements on principals' perceptions regarding parents, the statement "parents at my school understand their role as primary educators of their children" ranked seventh, well below the six other statements.

This discrepancy is consistent with the literature wherein the teaching of the Church regarding the parent as primary educator is not always fully understood or embraced by the parents themselves. The long-standing teaching of the Church regarding this essential parent role (Canon Law Society, 1983; *Catechism of the Catholic Church*, 1994; CCE, 1977, 1982, 1988; Congregation for the Clergy, 1997; John Paul II, 1979, 1981, 1994; Leo XIII, 1890; Miller, 2006; National Conference of Catholic Bishops [NCCB], 1972, 1978; Paul VI, 1976; Pius XI, 1929; Pontifical Council for the Family, 1983; Third Plenary Council of Baltimore, 1884; USCCB, 2005; Vatican II, 1964, 1965a, 1965b), stands apart from the analysis of experts in Catholic education, including Sample (2008), Nuzzi and Rocha (2009), Amidei (2012), who have found that parents are ill-

equipped for this role. The following statement from Frabutt and Rocha (2009) has been affirmed through this study: “Amid all else that is going on, faithful Catholic parents sometimes overlook, or have not engaged with, the deep and abiding convictions about parents and Catholic education that have emanated from popes, bishops, Canon Law, and the Magisterium” (p. 3).

Principals’ perceptions regarding the role of the parish as articulated in *Partners in Faith* (2000) ranked lowest in terms of agreement, but still fell in the “agree” range. Specifically, principals expressed agreement that their pastor sees the school as a vital part of his ministry (M=4.18). These principals’ perspectives reflect the work of experienced pastor Barrett (1996), who noted that the pastor’s “commitment to the school is critical to the life and future of the school” (p. 116). Similarly, the empirical research of Convey (2001) found that the vast majority (91%) of pastors with Catholic schools considered the school as an essential part of the Church’s educational ministry.

### *Research Question 2*

Research Question 2 investigated the extent to which the parish school principals of the Archdiocese of San Francisco perceived the goals and objectives of the *Partners in Faith: Parish, School and Family* (2000) report to have been implemented within their respective schools. The analysis of the data collected regarding Research Question 2 revealed that in general, the surveyed principals “agreed” with the Council of Priests’ statements regarding the implementation of the five goals and 23 objectives in the *Partners in Faith* report. The analysis of the scale mean scores of the principals’ perceptions, regarding the five goals and their multiple objectives that the Council of

Priests designated as essential to faith formation of children in its *Partners in Faith* report, revealed that the principals self-reported implementing most of them within their respective schools.

The study's survey utilized a five-point Likert scale to measure perceptions with a score of 5 equating to "strongly agree" and 1 equating to "strongly disagree." The scale mean scores for the five goals and their combined objectives are as follows: Christian Service (4.29), Witnessing Community (4.13), Worship (4.05), Collaboration (3.92), and Adult Faith Formation (3.15). For the surveyed principals (N=33), Adult Faith Formation was the only ambiguous goal, as they could "neither agree nor disagree" about its implementation in their schools. To examine the connection of these goals to the literature, it is necessary to treat each goal separately, parsing out the data related to the statements corresponding to each goal, along with their resonance or dissonance with the literature. They will be addressed in order of the rank of their scale means.

Christian Service ranked highest of the five goals of the *Partners in Faith* (2000) report, in terms of principals' perceptions on statements that addressed the Christian Service objectives (M=4.29). Of the eight statements under Christian service, two merit deeper analysis. First on the statement addressing the partnership between the school and parish to facilitate acts of Christian service, principals expressed less than full agreement (M=3.97). However, on the statement regarding efforts to educate students about the service components of parish life, principals expressed much stronger agreement (M=4.52). This discrepancy is consistent with the literature which does not consistently encourage a school-parish partnership for Christian service. While Kealey (1999) encouraged parish-based acts of service, the more recent treatment on Christian service in

the *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (Ozar & Weitzel-O'Neill, 2012) neglected to mention possibilities for partnership between the school and the parish on Christian service initiatives.

Of the 12 statements related to the goal of the Witnessing Community, the statements that addressed a partnership mentality ranked lower in the perceptions of the responding principals than statements that addressed the individual responsibility of the principal. For example, the statement that “ministers of faith meet to reflect upon their call to model Catholic faith”, ranked eighth with a mean of 3.94. Similarly, the statement “guidelines for a productive working relationship between the pastor and the principal are provided by the Department of Catholic Schools” ranked ninth with a mean of 3.70. While not surprising, it is disappointing that the lived realities do not match the needs revealed in the literature nor the productive activity that followed the promulgation of the *Partners in Faith* (2000) report.

Overwhelmingly, the literature on the relationship between the pastor and the principal addressed several needs including (a) the need to build trust (Brock & Fraser, 2001; Gilbert, 1983; King, 2013; Miller, 2006; Ozar & Weitzel-O'Neill, 2012; Urbanski, 2013; Weiss, 2007), (b) the need for frequent communication and dialogue (Brock & Fraser, 2001; Cimino, 2013; Durow & Brock, 2004; King, 2013; Thomas & Davis, 1989; Urbanski, 2013; Weiss, 2007), (c) the need for role clarification (Brock & Fraser, 2001; Durow & Brock, 2004; Fulton, 2002; Gilbert, 1983; Riggs, 2009; Schafer, 2002, 2004; Weiss, 2007; Wojcicki, 1982) and (d) the need for a common vision and philosophy of Catholic education (Fulton, 2002; King, 2013; Riggs, 2009; Thomas & Davis, 1989; Urbanski, 2013). It is incumbent on the Department of Catholic Schools to provide in-

servicing to respond to these needs, as was the case following the promulgation of *Partners in Faith* (2000). According to Bishop McElroy in the researcher's interview with him, the Department of Catholic Schools, in collaboration with the Institute for Catholic Education (ICEL) at the University of San Francisco (USF), offered a series of workshops for principals and pastors as a response to the *Partners in Faith* (2000) report. The intention of the workshops, which had to be attended by the pastor and principal together, was to establish dialogue between them. Bishop McElroy attested to the effectiveness of this forum for building the partnership between the pastor and the principal (personal communication, August 16, 2013).

The goal of Worship included the most objectives in the *Partners in Faith* (2000) report and elicited the most statements in the survey, numbering 22. The lowest ranking among the statements, in the perception of the responding principals, was "school families attend parish liturgies" ( $M = 2.79$ ). This mean was one of the lowest in the entire survey. Once again, the low rank of this statement is consistent with concerns about family mass attendance expressed in the research literature (Gray & Gautier, 2006; Nuzzi, et al., 2008; Frabutt et al., 2010). The researcher's interviews with two of the *Partners in Faith* (2000) authors also raised concerns regarding families' mass attendance (McElroy, personal communication, August 16, 2013 and Justice, personal communication, December 3, 2013).

Two of the statements under the goal of Worship concerned the efforts extended to families from the parish. These are weaker areas, according to the perceptions of the responding principals. The first, which received less than full agreement from the principals surveyed, was "the parish reaches out to families" ( $M = 3.85$ ) Both Gilbert

(1983) and Duggan (1999) reflected as pastors on participation as an important dimension of liturgies with families. The second statement which received less than full agreement from the responding principals was “the pastor implements Church teaching on children’s liturgies” (M=3.76). The *Directory for Masses with Children* (Congregation for Divine Worship [CDW], 1974) calls for the collaboration of all partners in Eucharistic catechesis for children, parishes, schools, and families. This catechesis, according to the CDW, should be directed to “active, conscious and authentic participation” (§12).

One statement in the survey captured the spirit of the goal of Collaboration: “the relationship between my school and the parish may be best described as a collaborative partnership”. The responding principals expressed less than full agreement with this statement (M=3.97). More work needs to be accomplished in this area to reach the ideals expressed in the literature. Both Church teaching (Miller, 2007; Vatican II, 1965a) and experts in Catholic education (Ozar & Weitzel-O’Neill, 2012; Thiesen, 2013) have called for a cooperative spirit in Church ministry. More specifically, the need for parish-school collaboration has been a frequent topic in Church teaching. The work of Frabutt and Rocha (2009) affirmed that this topic has been addressed in the majority of Church teaching documents on parents.

The CCE (1988) expressed the teaching on parish-school collaboration beautifully in *The Religious Dimension of Education in a Catholic School*, when it described the symbiotic relationship between the school and the parish. It stated, “Just as the Church is present in the school, so the school is present in the Church; this is a logical consequence of their reciprocal commitment....The Church....is where the Catholic school receives its spirit” (§44). The work of Catholic educational expert Kealey (1999) echoed the teaching

of the CCE in calling for a close collaboration between school and parish. He said, “A parish school is an integral part of the parish community. When one speaks of the parish, the school cannot be omitted. When one speaks of the school, its inclusion in the parish cannot be omitted” (p. 20). Continued work will need to be undertaken in the parishes and schools of the Archdiocese of San Francisco to reach the symbiosis described by both the CCE (1988) and Kealey (1999).

On the other hand, one concern around parish-school collaboration that was expressed in the researcher’s interview with Bishop McElroy, primary author of *Partners in Faith* (2000), did not prove to be a concern with the responding principals in this study. At the time that the pastors and principals came together for follow-up workshops to the *Partners in Faith* report, McElroy identified the biggest “friction” between pastors and principals as the sharing the space. The tension, he found, “wasn’t over faith, it wasn’t over money, it was over territory”, (personal communication, August 16, 2013). When surveyed about the sharing of facilities, however, this study’s responding principals showed strong agreement. Regarding the statement, “parish facilities are available for school use”, the mean was 4.58, signifying agreement to strong agreement. Regarding the statement, “school facilities are available for parish use”, the mean was 4.7, signifying even stronger agreement. This can be considered an area of genuine growth in the 15 years since *Partners in Faith* was published.

Adult Faith Formation stood out as the most pressing need among the five goals of the *Partners in Faith* (2000) report in the perceptions of the surveyed principals, receiving a mean of 3.15, signifying neither agreement nor disagreement. While there was general agreement to the statement, “my school supports initiatives to involve

parents in the faith” (M=4.03), ranking first among the 13 statements, the more specific statements around adult faith formation initiatives did not receive agreement. For example, principals were ambiguous, neither agreeing nor disagreeing, on the statement, “my school has an active faith formation team” (M=3.24). An extensive plan for adult faith formation has been developed by the American bishops (USCC, 1999), but previous research has affirmed that priests in the Archdiocese of San Francisco surveyed by Schipper (1982), and both priests and bishops nationally surveyed by O’Brien (1987) did not express a desire to promote adult education at the expense of Catholic schools. There is much more work to be done in this area in order to fulfill the teaching expressed in *To Teach as Jesus Did* (NCCB, 1972) to move adult faith formation from the “periphery” to the “center” of catechetical efforts.

#### *Research Questions 3 and 4*

Research Questions 3 and 4 investigated the factors that the parish school principals of the Archdiocese of San Francisco identified as supporting or challenging the school-*parent* partnership in fostering the faith formation of children. Analysis for these two research questions is presented together because of the overlapping findings. In two separate survey questions, respondents were presented with factors that either support or limit their school’s partnerships with parents. Seven factors were presented relative to supporting the partnership. Eight factors were presented relative to limiting the partnership. Taking into account overlapping areas across the two questions, there were 10 factors for principals to consider as supporting or limiting their school’s partnership with parents:



- adult faith formation,
- Church teaching on marriage and family,
- communication between the pastor and parents,
- communication between the principal and parents,
- competing demands on family time,
- cultural values,
- parental participation in the life of the Church,
- parental recognition of their duty as primary educator,
- parental values and priorities, and
- vibrant family ministry.

Regarding adult faith formation, about half of the principals (52%) saw ongoing adult faith formation efforts in the parish as a support to their partnership with parents. When asked the converse question, principals responded similarly. About half of the responding principals (52%), saw a lack of adult faith formation in the parish as limiting their ability to partner with parents. Clearly, there is more work to be done. These results echoed the findings of Nuzzi, Frabutt, and Holter (2008) who called for a renewed priority on adult faith formation as a response to the twin concerns of faith and finances. The responding principals' concerns over the effectiveness of current adult faith formation efforts call for attention to all three areas of emphasis of the literature on adult faith formation, namely (a) providing awareness and assistance to parents in their role as primary educator in the faith (Canon Law Society, 1983; CCE, 1988; NFCYM, 2012; Ozar & Weitzel-O'Neill, 2012), (b) instilling a lively faith (Duggan, 1999; Nuzzi et al.,

2008; Theisen, 2013; USCC, 1999), and (c) creating opportunities for evangelization (Nuzzi et al., 2008; Sallwasser, 2013; USCC, 1999).

Similar to the findings regarding adult faith formation, more than half of the responding principals, 55%, found that Church teaching on marriage and family, particularly regarding parents who are separated, divorced, unmarried or remarried, limited their ability to partner with parents. These findings call to mind the work being done in the Church currently to prepare for the second installment of the Synod on the Family next October. The Synod's preparatory document (General Secretariat of the Synod of Bishops, 2014) described the challenge. It stated, "Often, when the lay faithful sense the great distance between the ideal of family living and the impossibility of achieving that goal, the couple's crisis in marriage and the family gradually becomes a crisis in faith" (§62). From this understanding, the preparatory document continued, a pastoral question arises. That question is, "How to make sure that the Church, in her variety of pastoral activities, can demonstrate that she has the ability of caring for couples in difficulty and families" (§62). This is a question that the parish school principals are being called to address in their pastoral role.

Regarding communication between the pastor and parents, 64% of responding principals agreed that strong communication between the pastor and parents helps them to build partnerships with parents. Conversely, 39% of responding principals found that limited communication between the pastor and parents challenges their ability to partner with parents. Several Catholic educational experts have addressed the relationship between the pastor and parents. Gilbert (1983) found that pastors are called to support

the work of parents. Barrett (1996) affirmed this role, particularly as it relates to the pastor's communication with parents of children in sacramental preparation programs. Similarly, the pastors surveyed by King (2013) have found that school parents are among those most likely to get involved in parish life. The communication between the pastor and parents is critical to their continued involvement, as affirmed by the responding principals.

One hundred percent of the responding principals found their own communication with parents as a support to them in building partnerships. This unanimous response supports the writings of Catholic educational experts, including Curran (1996) and Cimino (2010), who stressed the critical importance of the principal's communication with all the stakeholders in the community. The principals in this survey have taken that expert advice to heart in their practice. Their communication with parents is a strong support to the home-school relationship.

Responding principals also showed almost complete agreement (97%) on the challenge of competing demands on family time, which is consonant with the research of Frabutt and Rocha (2009) and Amidei (2012). Amidei described the challenge as an impediment to the family's ability to foster faith. She said, "The time it takes to cultivate a religious tradition is often in competition with the many activities and pursuits children, teens and families are engaged in" (p. 9). For the responding principals, the competition for the family calendar interferes with their ability to partner with parents.

Contrary to the literature from Amidei (2012) and the Council of Priests (2000), however, only 45% of the responding principals saw a local culture that is particularly

secularized as a limiting factor for their ability to partner with parents. This finding contradicts the *Partners in Faith* (2000) report, which expressed concerns in this regard. The Council of Priests said, “Today we face new challenges in continuing the splendid role which the parochial school has played in passing on Catholic faith in its fullness to a new generation. In the Archdiocese of San Francisco, these challenges have taken several distinct forms. We live in a particularly secularized environment in which our technical and relativistic culture is often hostile to faith” (p. 16). For the responding principals, the context described by the Council of Priests does not present a great challenge to their ability to partner with parents.

More than half of responding principals, 58%, did find active parental participation in the life of the Church (attending mass, serving in parish ministries, and contributing financially) as a support to their efforts to partner with parents. These results affirm the works of King (2013) and Duggan (1999), an experienced pastor who offered a list of qualities that constitute a successful parish in the post-Vatican II era. He observed that a successful parish is one where lifelong religious education policies and programs aim at intentional faith.

In another unanimous finding, responding principals agreed at the level of 100% that parental recognition of their duty as primary educator supports their school’s ability to partner with parents. This finding seems to contradict responding principals’ earlier response to a similar question. This could be due to the interpretation of each question. In this case, principals were responding to parental recognition of their duty as a support to their partnership with parents. Principals agreed that when parents recognize their duty, it assists them in forming partnership. The reality, however, based on the

previously-reported findings under Research Question 1, is that the responding principals do not agree that parents understand their role as primary educator ( $M=3.73$ , where 4 signifies agreement).

The surveyed principals addressed parental values and priorities in responding to two separate factors. There was strong agreement regarding the value parents place on the children's faith formation as equal to their academic formation. Nearly three-fourths of the responding principals, 73%, agreed that the parents in their school communities valued faith formation equally to academic formation. This finding is consistent with the results of Gray and Gautier's (2006) CARA survey, which found that 81% of Catholic parents who have enrolled a child in a Catholic elementary school rank quality religious education as being "very important" in their decision over quality academic instruction (78%).

However, the majority of responding principals, 88%, agreed that parents are under pressure to place sports before their children's faith formation. This finding echoed the researcher's interview with Bishop McElroy, primary author of the *Partners in Faith* report (Council of Priests, 2000). He said, "the big enemy of going to mass is sports, and it's not necessarily the present day Catholic school sports, it's the other leagues and club sports" (personal communication, August 16, 2013).

Finally, responding principals did not find family ministry in the parish as a substantial support to their ability to partner with parents. About half of them (52%) agreed that vibrant family ministry in the parish (e.g. active outreach to and involvement of families in parish life, family masses, and youth ministry) is a support to their school's

partnership with families. Similarly, about half, 48%, found the lack of family ministry in the parish as a limiting factor to their ability to partner with parents. These concerns are consonant with the factors of adult faith formation and parental participation in the life of the Church. Two resources can offer parish schools means for addressing the overlapping concerns manifest in the data. The first is the *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools* (Ozar & Weitzel-O'Neill, 2012). Standard four in the domain of mission and Catholic identity addresses the role of the school in supporting parents as primary educators. A suggested path for that support is “collaboration with other institutions (e.g. Catholic Charities, Catholic higher education, religious congregation-sponsored programs) to provide opportunities for parents to grow in the knowledge and practice of the faith” (p. 6). By joining in with like-minded institutions, the parish school is more likely to provide effective faith formation for parents.

The second resource that can aid the parish school struggling to address overlapping concerns over family participation in worship life and adult faith formation is the empowerment approach of the *Strong Catholic Families: Strong Catholic Youth* (NFCYM, 2012) initiative that emphasizes partnership with parents. Because this initiative starts with common ground shared by all the partners involved in the faith formation of the child, information is passed both ways. Church leaders in schools and parishes are able to inform parents about their influential role in the lives of their children, and parents can share with the Church authorities their own needs and desires as primary educators.

*Research Questions 5 and 6*

Research Questions 5 and 6 investigated the factors that the parish school principals of the Archdiocese of San Francisco identified as supporting or challenging the school-*parish* partnership in fostering the faith formation of children. Analysis for these two research questions is presented together because of the overlapping findings. In two separate survey questions, respondents were presented with factors that either support or limit their school's partnerships with the parish. Ten factors were presented relative to supporting the partnership. Twelve factors were presented relative to limiting the partnership. Taking into accounting overlapping areas across the two questions, there were seven factors for principals to consider as supporting or limiting their school's partnership with parents:

- communication between the pastor and parents,
- finances,
- competition for space and resources,
- parishioner involvement,
- the relationship between the principal and the parish staff,
- the relationship between the principal and the pastor, and
- vibrant family ministry.

In considering the factors that impact the partnership with the parish, principals again addressed communication between the pastor and parents. The majority, 64%, of responding principals agreed that strong communication between the pastor and parents supports their partnership with the parish. Slightly less than half, 45%, of responding principals found that limited communication between the pastor and parents challenges

their ability to partner with the parish. These findings are consistent with those reported in the similar area addressed under Research Questions 3 and 4. Once again, the work of pastors Gilbert (1983) and Barrett (1996) confirmed the importance of communication between these two partners in the triad relationship of parish, school, and family. Similarly, the work of King (2013) highlighted the benefits of this communication for the parish and school.

The surveyed principals addressed finances in responding to several separate factors. One clear area that the responding principals identified as relevant in building a strong partnership with the parish was the school's financial independence and sustainability. Eighty-eight percent of the responding principals agreed that the school's financial independence helped support their partnership with the parish. Similarly, 88% of the responding principals agreed that the school's financial sustainability helped support their partnership with the parish. Conversely, only 6% of the responding principals agreed that the school's financial independence limited their partnership with the parish. And 6% of the responding principals agreed that the school's financial sustainability limited the school-parish partnership.

These findings highlight the impetus for the *Partners in Faith* (2000) initiative which was to build consensus on matters of faith formation as opposed to the often-pressing concerns of finances. The findings may also highlight the demographics of the responding principals, which will be addressed later in this chapter. Nevertheless, the responses of the principals surveyed suggests that the kinds of "acute challenges and frustrations" for principals in operating their schools, as reported by Nuzzi et al. (2013), are not hampering these principals' efforts to partner with the parish. For the majority of



the principals surveyed, the schools they lead are financially stable. This data point could be influenced by the demographics of the responding principals, a concern which will be addressed in the section on demographics.

Responding principals agreed that competition over space and resources was not a factor for establishing partnership with the parish. A mere 9% of responding principals found that competition for space between the parish and the school limited the school's ability to partner with the parish. Similarly, only 15% found competition for resources between the parish and the school as a limiting factor. Stated in the positive, a clear majority, 88%, found that sharing space between the parish and school supported their ability to partner. And another broad majority, 70%, found that the sharing of resources between the parish and the school enabled their partnership. These results are consonant with the findings under Research Question 2 in the area of school-parish collaboration and reiterate advances in this area of collaboration since the publication of the *Partners in Faith* (2000) report.

In the area of parishioner involvement, nearly three-quarters (73%) of the responding principals identified supportive parishioner involvement (e.g. advisory board, fundraising, volunteering) as a factor that helps their schools build partnership with the parish. In the reverse statement, just over one-quarter (27%) of the responding principals identified lack of supportive parishioner involvement as a factor that limits their ability to partner with the parish. These findings echoed the Notre Dame Study on Pastors (Nuzzi et al., 2008) in which pastors of parishes with schools described their attempts "to build a community of mutual trust" (p. 37) among parishioners. Similarly, the Council of Priests (2000) called on every member of the parish to support the school apostolate. The

research findings suggest that their call is being fulfilled in the parishes of the Archdiocese of San Francisco that sponsor schools.

Several factors addressed the relationship between the principal and the parish staff. Of highest importance was the principal's own relationship with the parish staff. Ninety-four percent of the responding principals agreed that a positive relationship between themselves and the parish staff supported the school-parish partnership. Conversely, only 6% agreed that a challenging relationship between themselves and the parish staff limited the partnership. These findings resonated with the work of Thomas and Davis (1989), who emphasized the importance of the parish staff working as a team. They also articulated how relationships and trust are built when the principal is an active member of the parish staff. They said, "Collaboration with the parish team is proper and fitting, not accidental or easily dispensed with" (p. 46). About half of the responding principals, 45%, saw increased ministerial demands on parish staffs, as a factor that limited the school-parish partnership. Similarly, about half the responding principals, 48%, saw increased ministerial demands on the pastor as a limiting factor for building the partnership between the school and the parish.

The findings relative to the relationship between the principal and the pastor echoed the findings concerning the relationship between the principal and the parish staff. The majority of the responding principals, 85%, agreed that a positive pastor-principal relationship was a supporting factor in the partnership between the school and the parish. The same majority, 85%, agreed that strong communication between the principal and the pastor was a support to developing the school-parish partnership. Conversely, 12% of responding principals cited a challenging pastor-principal relationship as a limiting factor

for building a strong school-parish partnership. And 18% of the responding principals found limited communication between the pastor and the principal to be a limiting factor in the school-parish partnership.

The literature on the relationship between the pastor and the principal consistently cites the importance of this relationship. Numerous experts in Catholic education (Brock & Fraser, 2001; Cimino, 2013; Durow & Brock, 2004; King, 2013; Thomas & Davis, 1989; Urbanski, 2013; Weiss, 2007) have stressed the need for communication and dialogue between these two partners. It is clear that the responding principals have placed a priority on their relationship with their pastor and it has enabled them to build strong school-parish partnerships.

Lastly, the theme of vibrant family ministry arose as a challenge. In identifying areas of strength in the school-parish relationship, principals noted the lack of vibrant family ministry present in the parishes. Less than half, 42%, of the responding principals indicated that vibrant family ministry in the parish has supported their school's partnership with the parish. More than half, 55%, of the responding principals agreed that lack of family ministry in the parish has limited their school's ability to partner with the parish. Vibrant family ministry might include active outreach to and involvement of families in parish life, family masses, and youth ministry. In responding to the open-ended question regarding best examples of parish-school collaboration, several principals did respond that implementing a family mass schedule has been successful. One additional area of outreach which would meet the needs of families as identified by Amidei (2012) and Theisen (2013) was resourcing for faith-sharing between parents and their children.

### *Research Question 7*

Research Question 7 investigated the recommendations of the parish school principals of the Archdiocese of San Francisco for strengthening the school-*parent* partnership to form the next generation in faith. The analysis of the data collected regarding Research Question 7 found five themes emerging from the recommendations offered by the 79% of principals who chose to respond to the open-ended question (n=26). The three most frequently-cited recommendations included (a) providing catechesis or religious instruction to parents (42%), (b) improving school communications and outreach efforts to parents (27%), and (c) developing youth and family activities (23%). Other recommendations were specific to the respondent's particular school and therefore were not considered representative. Several respondents noted that building a strong school-home relationship continues to be a challenge for their schools.

It appears from the data that the priority on the catechesis of adults expressed by the NCCB (1978) in *Sharing the Light of Faith* has not yet been actualized in the parish schools of the Archdiocese of San Francisco. The NCCB stated, "Without neglecting its commitment to children, catechesis needs to give more attention to adults than it has been accustomed to do" (§40). Similarly, the NCCB called for "an intensified support system for family life" (§25). The research findings suggest that this call has not yet reached fulfillment. There is, in the current Synod on the Family, a renewed emphasis in this area (General Secretariat of the Synod of Bishops, 2014). The preparatory document declared, "In her pastoral activity, the Church is called to assist families in the upbringing of children" (§133).

### *Research Question 8*

Research Question 8 investigated the recommendations of the parish school principals of the Archdiocese of San Francisco for strengthening the school-*parish* partnership to form the next generation in faith. The analysis of the data collected regarding Research Question 8 found seven themes emerging from the recommendations offered by the 61% of principals who chose to respond to the open-ended question (n=20). The most frequently-cited recommendations included (a) strengthening the pastor's support and visibility (50%), and (b) creating more family-friendly catechetical and worship activities (30%). The other recommendations were reminiscent of the previous call for adult faith formation. Several respondents noted the necessity to better understand the needs of families, in order to meet parents where they are so as to assist them in raising faith-filled children.

The research findings suggested that the visible leadership of the pastor continues to be a necessity for the Catholic parish school, as was articulated by Nuzzi et al. (2008). They said, "The leadership of the clergy remains an integral part of all Church activities and ministries, and Catholic schools cannot succeed without their vocal and consistent support" (p. 53). Similarly, the empirical research of Fulton (2002) of 65 principals and 47 pastors of 91 Catholic schools from four dioceses in Northern California found agreement from both groups that pastors should have a visible presence in the school.

The necessity of meeting families where they are can be found in the work of veteran directors of religious education like Mallory (2005) and Sallwasser (2013). Mallory suggested that the skill of listening is essential in working with parents. She said, "Parish leaders need to spend time with families in conversations about the way families

live, work, study, play and relate to each other” (p. 86). By doing so, parishes can build partnerships with families. The approach suggested by Sallwasser (2013) also offered important advice for this task. Sallwasser suggested an approach which is joy-filled, humble, responsive, practical, and geared to the adult learner.

### *Demographics*

Thirty-three of the 50 principals of parish schools in the Archdiocese of San Francisco participated in the study (N=33). Eighty-five percent of the responding principals were female and 15% were male. Eighty-eight percent were lay persons; 12% were members of religious communities. Sixty-four percent of the respondents were parents; and 36% were not. Participants were asked to indicate their year of birth, according to categories used in Church research by the Center for Applied Research in the Apostolate. The majority of participants, 70%, were from the Vatican II generation, born between 1943 and 1960. Twenty-seven percent were from the Post-Vatican II generation, born between 1961 and 1981. One was born before 1942 (the Pre-Vatican II generation) and none were born after 1982 (the Millennial generation).

The majority of the participants have served in Catholic education for over 20 years. The average length of service for the participants in Catholic education was 28 years. The average length of service for the respondents in their role as principal was eight years. Fifty-five percent have served for five or fewer years as principal; 24% have served between six and 10 years, and 21% have served 15 or more years. The average length of service for the pastors who served the schools represented by the responding principals was six and a half years.

Of the 33 schools represented by principals participating in the survey, almost half or 48%, were located in San Mateo County. Thirty-nine percent of the participating principals served schools in the City and County of San Francisco. Twelve percent of the principals served schools in Marin County. Enrollment of the schools ranged from 138 to 600 students. The mean student enrollment of the schools was 276, with a median enrollment of 270 students.

### Conclusions and Implications

Based upon the demographical data of the respondents and the data collected relative to each of the study's research questions, the following conclusions and implications may be made.

#### *Demographics*

The strong agreement of the responding principals to the philosophy and goals expressed in the *Partners in Faith* (2000) report could be attributed to their length of service in Catholic education. Responding principals had an average of eight years of experience in their role and 28 years of experience in Catholic education. Their extensive experience sharpens and substantiates their understanding of the mission of the schools, particularly in the pastoral realm. Given the age and levels of experience of the responding principals in this survey, it will be necessary for the Department of Catholic Schools to recruit and form a new cadre of principals, drawn from the Millennial generation, for pastoral ministry in parish schools. It is also important to note the demographic that over a third of the responding principals were not parents themselves. In this case, it is all the more necessary that principals be cognizant of the need to listen

to the needs of families, per the advice of Catholic educational experts like Mallory (2005) and Sallwasser (2013).

Regarding the schools that were represented in the study, the higher representation of schools from San Mateo County was noted, as was the under-representation of schools in San Francisco. Schools in San Mateo County tend to have larger enrollments and are less likely to face closure due to financial reasons than their counterparts in San Francisco (Department of Catholic Schools, 2013). Principals in San Mateo County also tend to have served as principals for a longer period of time (M. Huntington, personal communication, July 29, 2013).

### *Research Question 1*

The responding principals showed agreement with the Council of Priests (2000) relative to the role of each of the partners in the tripartheid relationship between parish, school, and family. Their greatest agreement came in their own self-understanding of their role as pastoral minister. This understanding is positive and should be promoted. Continued training and support will be vital for sustaining principals in their pastoral role. The pastoral preparation and formation of the principals in the Archdiocese of San Francisco parish schools should continue to be affirmed and supported, constituting a priority for both pre-service and in-service administrators.

The one area that fell below general agreement from the responding principals was the understanding of parents in their role as primary educator ( $M=3.73$  where 4 signified agreement). This finding is consonant with further findings in the study that call the Church community at all levels to greater attention to adult faith formation. One



of the goals of the *Partners in Faith* (2000) report was to enhance adult faith formation programs as a form of assistance to parents in their role as primary educator of their children in the faith. This is a goal that is yet to be realized and will require a renewed and focused effort.

### *Research Question 2*

There were many activities related to the five goals of the *Partners in Faith* report operative in the parish schools of the Archdiocese of San Francisco. A forum for sharing the best practices related to the goals and objectives of the *Partners in Faith* (2000) report and building on them should be offered through the auspices of the Department of Catholic Schools. This will enable principals to build on their already successful programs of faith formation. The one area that stands out strongly as needing greater resourcing is adult faith formation. Many principals admitted to a lack of good examples of best practices in this area. They indicated a hunger for programs that will engage the parents of the children in their schools.

### *Research Questions 3 and 4*

Research Questions 3 and 4 investigated the factors that the parish school principals of the Archdiocese of San Francisco identify as supporting or challenging the school-*parent* partnership in fostering the faith formation of children. The factors that are most supportive are: (a) strong communication between the principal and parents (100% agreement from responding principals), and (b) parents recognize their duty as the primary educators of their children (100% agreement from responding principals). Principals are to be encouraged to continue to develop strong communication skills and

examples and best practices should be shared widely through the auspices of the Department of Catholic Schools. In regards to the parental duty to be the primary educator, it is important to recognize the discrepancy in reporting from the responding principals between the opportunity that exists when parents do indeed recognize that duty, and the reality of many parents not understanding their role (See Research Question 1). Examples from schools that are closing that gap should be shared widely by the Department of Catholic Schools.

The factors that are most limiting are: (a) competing demands on family time (97% agreement from responding principals), and (b) the pressure on parents to place sports before their children's faith formation (77% agreement from responding principals). The research findings suggest that sports present a large demand on family time. Resources from two universities might assist parish schools in helping parents balance the draw of sports and the call to faith formation and other aspects of family life. The first is *Play Like a Champion*, a program offered by the University of Notre Dame's Alliance for Catholic Education. The second is the *Positive Coaching Alliance*, a program from Stanford University. Additional collaboration between the Department of Catholic Schools and the Catholic Youth Organization (CYO) at the archdiocesan level could also provide a helpful model for the parish schools trying to balance families' competing demands.

### *Research Questions 5 and 6*

Research Questions 5 and 6 investigated the factors that the parish school principals of the Archdiocese of San Francisco identified as supporting or challenging the

school-*parish* partnership in fostering the faith formation of children. The factors that are most supportive include: (a) the positive relationship between the principal and the parish staff (94% agreement from responding principals), (b) the school's financial independence and sustainability (88% agreement from responding principals), (c) the sharing of space between the parish and the school (88% agreement from responding principals), and (d) a positive relationship and strong communication between the principal and the pastor (88% agreement from responding principals). These areas of strength are to be commended. The Department of Catholic Schools would do well to document and promulgate examples and case studies of these positive relationships and attributes, so that all the parish schools of the Archdiocese might grow in their partnership with the parish.

The factor that is most limiting to forming a partnership between the school and the parish is the lack of vibrant family ministry (55% of responding principals agreed). Growth in this area is going to require the collaboration of many partners in Archdiocesan pastoral leadership, including the Office of Religious Education and Youth Ministry, Young Adult Ministry, the Council of Priests, and the Office of Worship, to name a few. The research findings suggested that this is a critically-needed area for growth.

#### *Research Question 7*

Three recommendations were most frequently cited by responding principals for building up the partnership between the school and the family. These included: (a) providing catechesis or religious instruction to parents (42%), (b) improving school communications and outreach efforts to parents (27%), and (c) developing youth and

family activities (23%). These findings are consistent with the areas identified throughout the study as needing further attention: adult faith formation and vibrant family ministry.

### *Research Question 8*

Two recommendations were most frequently cited by responding principals for building up the partnership between the school and the parish. These included: (a) strengthening the pastor's support and visibility (50%), and (b) creating more family-friendly catechetical and worship activities (30%). As regards the visibility of the pastor, the Council of Priests must continue to emphasize, as it did with the authoring of the *Partners in Faith* (2000) report, the critical role of the pastor in the ministry of the parish school. The belief that motivated the Notre Dame Study on Pastors continues to resonate in this regard: "that the pastor is so important that no effort to serve Catholic schools can succeed without them (sic)" (p. 11).

As regards the family-friendly activities, vehicles for listening to the needs of families, and in particular, parents, should be offered through the Archdiocese of San Francisco. Several offices might collaborate with the Department of Catholic Schools in this endeavor, including Young Adult Ministry, Family Life, and Religious Education. An effort of the entire Church community, similar to USCC's (1999) pastoral plan, *Our Hearts Were Burning Within Us*, is required. The teachings of the Church that are directed at parents in their role as primary educator need to be marketed better to make them more accessible to families.

## Recommendations

### *Recommendations for Future Research*

Based upon the results of this study, the following represent recommendations for future research on the relationship among the three partners who foster the faith formation of children.

1. Survey pastors of parish schools in the Archdiocese of San Francisco concerning their perceptions of the implementation of the *Partners in Faith* (2000) report.
2. Survey parents of parish schools in the Archdiocese of San Francisco concerning their perceptions of the implementation of the *Partners in Faith* (2000) report.
3. Survey teachers of parish schools in the Archdiocese of San Francisco concerning their perceptions of the implementation of the *Partners in Faith* (2000) report.
4. Survey students in the Archdiocese of San Francisco parish schools concerning their perceptions of the extent to which the goals of the *Partners in Faith* (2000) report are implemented in their schools and to learn more directly about their experiences of faith formation.
5. Conduct qualitative research with the responding principals, including interviews and focus groups to illicit further insights into their perceptions regarding the relationships between their schools, their parishes, and the families served by their schools.
6. Conduct follow-up investigations with the non-respondents to discern the reasons for their non-participation, and the extent to which other priorities impeded their ability to participate.

7. Conduct qualitative research with pastors, parents, teachers and students in the Archdiocese of San Francisco parish schools to investigate their deep insights into the faith formation of children in the parish schools of the Archdiocese.
8. Replicate the study in other dioceses, based on the overarching philosophy and goals presented in the *Partners in Faith* (2000) report.
9. Replicate Schipper's (1982) study on the attitudes of priests in the Archdiocese of San Francisco to determine whether or not there has been a change in the perceptions of pastors concerning the priority they place on schools and adult faith formation and the allocation of resources between the two.

#### *Recommendations for Future Practice*

Based on the findings of this study, the following represent recommendations for future practice in building up the relationships among the partners involved in the faith formation of children: the parish, the school, and the family.

1. That the best practices of the parish schools in the area of faith formation, particularly around the goals and objectives of the *Partners in Faith* (2000) report, be shared and promulgated by the Department of Catholic Schools (DCS) through its principals' fora, DCS newsletters, and articles in *Catholic San Francisco*.
2. That sacramental preparation programs continue to serve as a base for collaboration between parishes, schools, and families in the Archdiocese of San Francisco. Existing models of collaboration between directors of religious education and parish school staffs should be shared with parishes seeking greater coordination between these ministries.

3. That the Archdiocese of San Francisco explore use of the model program, *Strong Catholic Families: Strong Catholic Youth*, a joint effort of the National Federation for Catholic Youth Ministry (NFCYM), the National Conference for Catechetical Leadership (NCCL), the National Catholic Educational Association (NCEA), and the National Association of Catholic Family Life Ministries. Its use in 60 dioceses across the United States has been a strong impetus for increased parental engagement in matters of faith formation.
4. That the pastors of the Archdiocese of San Francisco, through the auspices of the Council of Priests and lay collaborators, examine their efforts to encourage “active, conscious, authentic” (Congregation for Divine Worship, 1974, ¶12) participation by parish families in parish worship life.
5. That the pastors of the Archdiocese of San Francisco, through the auspices of the Council of Priests and lay collaborators, examine their efforts to encourage “available, attractive, and effective” (NCCB, 1999, p.5) adult faith formation at the parish level. The Rite of Christian Initiation of Adults (RCIA) provides a model for deep engagement, a model that was emulated in the development of the *Just Faith* program for parish social ministry.
6. That the Archdiocese of San Francisco, through its Department of Catholic Schools, partner with theological experts in the Catholic secondary schools of the Archdiocese to explore ways to enhance adult faith formation efforts for parents of children in their feeder parish schools. Two resources from Saint Ignatius College Preparatory could provide models for needed areas identified through the

research findings. The first is the *Sports and Spirituality* initiative, and the second is the *Adult Spirituality* program.

7. That the Archdiocese of San Francisco, through its Department of Catholic Schools, partner with theological experts in Catholic higher education in the Bay Area San Francisco's (USF) Fromm Institute and Lane Center for Catholic Studies and Social Thought provide model programs for adult education.
8. In both of the adult faith formation initiatives recommended above, through partnerships with secondary and higher education, the USCC's (1999) comprehensive plan for adult faith formation, *Our Hearts Were Burning Within Us*, can serve as a point of departure, since much of the need articulated in the document is still relevant more than 15 years later.
9. That the Archdiocese of San Francisco Council of Priests revisit their work on *Partners in Faith* (2000), in light of the results of this study in order to begin the process of consultation, which will launch another pastoral plan for enhancing the relationship between the parishes, the schools, and families in the Archdiocese. The research findings demonstrate that the principles are still relevant today.



### Closing Remarks

Saint Augustine of Hippo stated, “Hope has two beautiful daughters. Their names are anger and courage; anger at the way things are, and courage to see that they do not remain the way they are” (as cited in Brown, 1988, p. 136).

I have been blessed with a son, not daughters, but it is surely with Saint Augustine’s spirit of hope that I close the book on my doctoral studies without losing any of the curiosity and conviction that have guided my seven years of study regarding our Church’s pastoral responsibility to parents to support their efforts as the primary educators of their children. First the anger: while we may take heart in (a) the positive spirit of the principals as they approach their role as pastoral ministers in the parish schools, and (b) the variety of activities that are taking place, particularly to address the broad themes of three of the goals of the *Partners in Faith* (2000) report, namely (a) collaboration, (b) a witnessing community, and (c) Christian service, there remains the very heavy lifting to be done to address the broader and deeper areas that deserve collaboration and attention, most especially (a) vibrant family ministry, and (b) adult faith formation. It will take great courage to move these two areas forward.

As I write, our local Church in San Francisco evokes a spirit of consternation over actions taken by its leadership to clarify and strengthen the Catholic identity of its schools, even as our global Church takes heart in the pastoral example of Pope Francis. This study has been guided by the spirit of Vatican II, especially its *Declaration on Christian Education* (1965a) and the two catechetical documents ushered forth by the bishops of the United States after Vatican II, *To Teach as Jesus Did* (NCCB, 1972) and *Sharing the Light of Faith* (NCCB, 1978). It with the echo of these documents in my

heart that I express continued hopefulness that the pastoral activity of the Church will be continued by good and faithful servants of the Lord.

I'm encouraged by the witness of two of the authors of the *Partners in Faith* (2000) report who now serve as auxiliary bishops in the Archdiocese of San Francisco, Bishop Robert McElroy and Bishop William Justice. These two pastors continue to serve their home archdiocese as shepherds, emphasizing pastoral concern and a sense of ministry that emulates the example of the Good Shepherd. I'm also encouraged by the many administrators, teachers, and catechists with whom I have served in our local archdiocese, as well as other dioceses in the United States. Truly, they are doing the work of Christ the Teacher and the patron of our City, who is said to have said, "Preach the Gospel at all times; if necessary, use words".

And finally, I'm encouraged by the legacy of my own parents, who took up the mantle of service in the Church following Vatican II and raised 12 children to love their faith, and the Church, despite its human flaws and who, as parents, worked to build up the Catholic school system in their home archdiocese. It will take great courage, as well as great faith, hope and love, to continue to build on their legacy, but that is the work that awaits me as this chapter of my life closes.

## REFERENCES

- Amidei, K. (2012). *From generation to generation: A case study on factors in family and faith community impacting faith development*. (Unpublished doctoral dissertation). Cardinal Stritch University. Milwaukee, WI.
- Barrett, F. (1996). The role of the pastor in a parish with a school. In M. Ciriello (Ed.), *Expectations for the Catholic school principal* (pp. 115-126). Washington, DC: United States Catholic Conference, Inc.
- Barton, D. (2000). Education and Catechesis of Children: Rights of Parents and Rights of Bishops. *Canon Law Society of America Proceedings* 62 (2000): 63-92.
- Brock, B. L., & Fraser, J. (2001). Principals and pastors sharing school leadership: Perspectives from Nebraska and New South Wales. *Catholic Education: A Journal of Inquiry and Practice*, 5 (1), 85-100.
- Brown, R. (1988). *Spirituality and liberation: Overcoming the great fallacy*. Louisville, KY: The Westminster Press.
- Buetow, H. (1988). *The Catholic school: Its roots, identity, and future*. New York, NY: Crossroad.
- Catechism of the Catholic Church*. (1994). Washington, DC: United States Catholic Conference, Inc.
- Catholic Conference of Ohio. (1990). *Catholic schools: Heritage and legacy*. Columbus, OH: Author.
- Cimino, C. (2010, August/September). Meet the parents. *Today's Catholic Teacher*, 44 (1), 26-29.
- Cimino, C. (2013, April/May). Ten tips for maintaining a positive, complementary relationship between the pastors and the parochial school. *Momentum*, 44 (2), 28-30.
- Ciriello, M.J. (Ed.). (1994). *The principal as spiritual leader; Formation and development for Catholic school leaders*. Washington, DC: United States Catholic Conference.
- Code of Canon Law: Latin-English Edition*. (1983). Washington, DC: Canon Law Society of America.
- Congregation for Catholic Education. (1977). *The Catholic school*. Retrieved from [http://www.vatican.va/roman\\_curia/congregations/ccatheduc/documents/rc\\_con\\_catheduc\\_doc\\_19770319\\_catholic-school\\_en.html](http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_catheduc_doc_19770319_catholic-school_en.html)

- Congregation for Catholic Education. (1982). *Lay Catholics in schools: Witnesses to faith*. Retrieved from [http://www.vatican.va/roman\\_curia/congregations/ccatheduc/documents/rc\\_con\\_catheduc\\_doc\\_19821015\\_lay-catholics\\_en.html](http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_catheduc_doc_19821015_lay-catholics_en.html)
- Congregation for Catholic Education. (1988). *The religious dimension of education in a Catholic school*. Retrieved from [http://www.vatican.va/roman\\_curia/congregations/ccatheduc/documents/rc\\_con\\_catheduc\\_doc\\_19880407\\_catholic-school\\_en.html](http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_catheduc_doc_19880407_catholic-school_en.html)
- Congregation for Catholic Education. (1997). *The Catholic school on the threshold of the third millennium*. Retrieved from [http://www.vatican.va/roman\\_curia/congregations/ccatheduc/documents/rc\\_con\\_catheduc\\_doc\\_27041998\\_school2000\\_en.html](http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_catheduc_doc_27041998_school2000_en.html)
- Congregation for Catholic Education. (2002). *Consecrated persons and their mission in schools*. Retrieved from [http://www.vatican.va/roman\\_curia/congregations/ccatheduc/documents/rc\\_con\\_catheduc\\_doc\\_20021028\\_consecrated-persons\\_en.html](http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_catheduc_doc_20021028_consecrated-persons_en.html)
- Congregation for Catholic Education. (2007). *Educating Together in Catholic Schools*. Retrieved from [http://www.vatican.va/roman\\_curia/congregations/ccatheduc/documents/rc\\_con\\_catheduc\\_doc\\_20070908\\_educare-insieme\\_en.html](http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_catheduc_doc_20070908_educare-insieme_en.html)
- Congregation for the Clergy. (1997). *General directory for catechesis*. Retrieved from [http://www.vatican.va/roman\\_curia/congregations/ccclergy/documents/rc\\_con\\_ccatheduc\\_doc\\_17041998\\_directory-for-catechesis\\_en.html](http://www.vatican.va/roman_curia/congregations/ccclergy/documents/rc_con_ccatheduc_doc_17041998_directory-for-catechesis_en.html)
- Congregation for Divine Worship. (1974). *Directory for Masses with children*. Washington, DC: USCC Office for Publishing and Promotion Services.
- Convey, J. (1999). Factors affecting the views of bishops and priests about Catholic schools. *Catholic Education: A Journal of Inquiry and Practice*, 2 (3), 248-264.
- Convey, J. (2001). Views of bishops and priests concerning Catholic schools. In J. Younis, J. Convey & J. McLellan (Eds.), *The Catholic Character of Catholic Schools* (pp. 14-37). Notre Dame, IN: University of Notre Dame Press.
- Corrado, R. (1981). Parent as witness. In C. Reck (Ed.), *Parent as witness* (pp. 32-36). Washington, DC: National Catholic Educational Association.
- Council of Priests. (2000). *Partners in Faith: Parish, School and Family*. San Francisco, CA: Archdiocese of San Francisco.
- Curran, J. (1996). Christian community: The principal's challenge. In M. Ciriello (Ed.), *Expectations for the Catholic school principal* (pp. 14-20). Washington, DC: United States Catholic Conference, Inc.

- Davidson, J.D., Williams, A.S., Lamanna, R.A., Stenftenagel, J., Weigert, K.M., Whalen, W.J., Wittberg, P. (1997). *The search for common ground: What unites and divides Catholic Americans*. Huntington, IN: Our Sunday Visitor Publishing Division.
- De la Cruz Aymes, M. (1981). Christian family clusters. In C. Reck (Ed.), *Parent as witness* (pp. 7-15). Washington, DC: National Catholic Educational Association.
- Department of Catholic Schools. (2006). *Administrative Handbook for Elementary and Secondary Schools*. San Francisco, CA: Archdiocese of San Francisco.
- Department of Catholic Schools. (2013). *Statistics: 2013-2014*. San Francisco, CA: Archdiocese of San Francisco.
- Durow, W. P., & Brock, B. L. (2004). The retention and attrition of Catholic school principals. *Catholic Education: A Journal of Inquiry and Practice*, 8 (2), 194-205.
- Duggan, R.D. (1999). Parish character. *Momentum*, 31 (3), pp. 26-27.
- Fowler, F.J. (2009). *Applied social research methods series: Survey research methods* (L. Bickman & D.J. Rog, Eds., 4<sup>th</sup> ed.). Thousand Oaks, CA: SAGE Publications, Inc.
- Frabutt, J., & Holter, A., & Nuzzi, R., & Rocha, H., & Cassel, L. (2010). Pastors' views of parents and the parental role in Catholic schools. *Catholic Education: A Journal of Inquiry and Practice*, 14 (1), 24-46.
- Frabutt, J. & Rocha, H. (2009). *Entrusted in faith: Parents, children, and Catholic schools*. Notre Dame, IN: Alliance for Catholic Education press.
- Fraser, J., & Brock, B. L. (2006). Catholic school principal job satisfaction: Keys to retention and recruitment. *Catholic Education: A Journal of Inquiry and Practice*, 9 (4), 425-440.
- Fuchs, S. (1985). Call to service: The mission, the ministry, the method. In E. Bushman (Ed.), *The Catholic school administrator: A book of readings* (pp. 51-59). Portland, OR: Catholic Leadership Company.
- Fulton, S.L. (2002). *Role perceptions of pastors and principals in parish schools and the role of the Catholic school in a parish as perceived by pastors and principals*. (Unpublished doctoral dissertation). University of San Francisco. San Francisco, CA.
- Gallup, G., & Jones, T. (2000). *The next American spirituality: Finding God in the twenty-first century*. Colorado Springs, CO: Cook Communications.
- Gautier, M., Perl, P., & Fichter, S. (2012). *Same call, different men: The evolution of the priesthood since Vatican II*. Collegeville, MN: Liturgical Press.

- General Secretariat of the Synod of Bishops. (2014). *III Extraordinary General Assembly: The pastoral challenges of the family in the context of evangelization: Instrumentum laboris*. Vatican City.
- Gilbert, J. (1983). *Pastor as shepherd of the school community*. Washington, DC: National Catholic Educational Association.
- Gorman, E.F. (1996). *Fostering the holistic development of the child through Catholic school parent education programs*. (Unpublished doctoral dissertation). University of San Francisco. San Francisco, CA.
- Gray, M. & Gautier, M. (Spring 2006). *Primary Trends, Challenges and Outlook: A CARA Special Report on U.S. Catholic Elementary Schools, 2000-2005*. Washington, DC: Center for Applied Research in the Apostolate.
- Hahnenberg, E. (2001). *A concise guide to the documents of Vatican II*. Cincinnati, OH: St. Anthony Messenger Press.
- Haney, R., O'Brien, J.S., & Sheehan, L. (2009). *A primer on education governance in the Catholic Church*. Washington, DC: National Catholic Educational Association.
- Hennessy, R. M. (1978). *The principal as prophet*. Washington, DC: National Catholic Educational Association.
- Horan, M.P. (2005). Justice education as a schoolwide effort: Effective religious education in the Catholic school. *Catholic Education: A Journal of Inquiry and Practice*, 9 (2), 215-229.
- Hosch, J. (1982). *Basic Components of a model for spiritual formation of Catholic lay teachers derived from a comparative study of various denominational models*. (Unpublished doctoral dissertation). Saint Louis University. Saint Louis, MO.
- Jacobs, R.M. (1997). *The grammar of Catholic schooling*. Washington, DC: National Catholic Educational Association.
- John, R.L. (1985). *Attitudes of priests, elementary school principals, and school parents toward lay administrators and lay teachers in Catholic elementary schools*. (Unpublished doctoral dissertation). University of San Francisco. San Francisco, CA.
- Kealey, R.J. (1999, November/December). The Catholic school in the parish community. *Today's Catholic Teacher*, 44 (1), 18-22.
- King, J. (2013, April/May). What makes a "Distinguished Pastor"? *Momentum*, 44 (2), 22-27.
- Mallory, J. (2005, November/December). Domestic churches: Trusting our catechetical partners. *Momentum*, 36 (4), 86-88.

- Manno, B. (1985). *Those who would be Catholic school principals: Their recruitment, preparation, and evaluation*. Washington, DC: National Catholic Educational Association.
- McDermott, E.J. (1997). *Distinctive qualities of the Catholic school*. Washington, DC: National Catholic Educational Association.
- McDonald, D. (2006). Catholic elementary schools: What do trend data indicate? *Momentum*, 37 (3), 10-16.
- McDonald, D., & Schultz, M. (2011). *United States Catholic elementary and secondary schools 2010-2011: The annual statistical report on schools, staffing and enrollment*. Alexandria, VA: National Catholic Educational Association.
- Mears, K. (2014). *A profile of Catholic elementary schools in the United States, 2013*. Alexandria, VA: National Catholic Educational Association.
- Merrick, M. J. (1978). Guidelines for reflection for Catholic school principals. In T. O'Brien (Ed.), *The principal as prophet* (pp. 8-15). Washington, DC: National Catholic Educational Association.
- Miller, M. (2006). The Holy See's teaching on Catholic schools. Atlanta, GA: Solidarity Association.
- Moore, L. (2004). Worship. In T.C. Hunt, E.A. Joseph, & R.J. Nuzzi (Eds.), *Catholic schools in the United States: An Encyclopedia, Volume Two: M-Z* (pp. 692-695). Westport, CT: Greenwood Press.
- Morrissey, F. (1989). The Rights of Parents in the Education of Their Children (Canons 796-806). *Studia Canonica* 23 (1989): 429-444.
- Muccigrosso, R. (1996a). Nurturing faith: The principal's trust. In M. Ciriello (Ed.), *Expectations for the Catholic school principal* (pp. 5-13). Washington, DC: United States Catholic Conference, Inc.
- Muccigrosso, R. (1996b). Moral and Ethical Development: The Principal's Charge. In M. Ciriello (Ed.), *Expectations for the Catholic school principal* (pp. 23-31). Washington, DC: United States Catholic Conference, Inc.
- National Catholic Welfare Conference. (1954). *Private and Church-related schools in American education*. Washington, DC: Author.
- National Conference of Catholic Bishops. (1972). *To teach as Jesus did: A pastoral message on Catholic education*. Washington, DC: United States Catholic Conference.

- National Conference of Catholic Bishops. (1978). *Sharing the light of faith*. Washington, DC: United States Catholic Conference.
- National Conference of Catholic Bishops. (1984). *The continuing formation of priests: Growing in wisdom, age and grace*. Washington, DC: United States Catholic Conference.
- National Conference of Catholic Bishops. (1997). *Renewing the vision*. Washington, DC: United States Catholic Conference.
- National Federation for Catholic Youth Ministry, Inc. (2012). *Strong Catholic Families: Strong Catholic Youth Family Faith Resource Booklet*. Washington, DC: Author.
- Nuzzi, R.J. (2004). Principal. In T.C. Hunt, E.A. Joseph, & R.J. Nuzzi (Eds.). *Catholic schools in the United States: An Encyclopedia, Volume Two: M-Z* (pp. 522-523). Westport, CT: Greenwood Press.
- Nuzzi, R.J., Frabutt, J.M., & Holter, A.C. (2008). *Faith, finances, and the future: The Notre Dame study of U.S. pastors*. Notre Dame, IN: Alliance for Catholic Education press.
- Nuzzi, R.J., Holter, A.C., & Frabutt, J.M. (2013). *Striving for balance, Steadfast in faith: The Notre Dame study of U.S. Catholic elementary school principals*. Charlotte, NC: Information Age Publishing, Inc.
- O'Brien, J.S. (1987). *Mixed messages: What bishops and priests say about Catholic schools*. Washington, DC: National Catholic Educational Association.
- Olay, E. (2011, April/May). Parents, teachers and church: Triad partners in the religious development of the child. *Momentum*, 42 (2), 40-41.
- Orlich, D. (1978). *Designing sensible surveys*. Pleasantville, NY: Redgrave Publishing Company.
- Ozar, L. & Weitzel-O'Neill, P. (2012). *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools*. Chicago, IL: Center for Catholic School Effectiveness, School of Education, Loyola University, Chicago.
- Pontifical Council for the Family. (1983). *Charter of the rights of the family*. Retrieved from [http://www.vatican.va/roman\\_curia/pontifical\\_councils/family/documents/rc\\_pc\\_family\\_doc\\_19831022\\_family-rights\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/family/documents/rc_pc_family_doc_19831022_family-rights_en.html)



- Pope Francis. (2013). *The light of faith: Lumen fidei*. Retrieved from [http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20130629\\_enciclica-lumen-fidei.html](http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20130629_enciclica-lumen-fidei.html)
- Pope Leo XIII. (1890). *On Christians as citizens: Sapientiae Christianae*. Retrieved from [http://www.vatican.va/holy\\_father/leo\\_xiii/encyclicals/documents/hf\\_l-xiii\\_enc\\_10011890\\_sapientiae-christianae\\_en.html](http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_10011890_sapientiae-christianae_en.html)
- Pope Paul VI. (1976). *The rites of the Catholic Church, revised by decree of the Second Vatican Council*. New York, NY: Pueblo Publishing Company.
- Pope Pius XI. (1929). *On Christian education: Divini illius magistri*. Retrieved from [http://www.vatican.va/holy\\_father/pius\\_xi/encyclicals/documents/hf\\_p-xi\\_enc\\_31121929\\_divini-illius-magistri\\_en.html](http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_31121929_divini-illius-magistri_en.html)
- Reck, C. (1981). *Parent as witness*. Washington, DC: National Catholic Educational Association.
- Riggs, E.J. (2004). *A study of the effects of centralization of Catholic school administration upon the mission of the school pastor and principal*. (Unpublished doctoral dissertation). Capella University. Minneapolis, MN.
- Sample, A. (2008, March 21). Sharing the vision. *The U.P Catholic: The Newspaper of the Diocese of Marquette*, p. 2.
- Saint John Paul II. (1979). *On catechesis in our time: Catechesi tradendae*. Retrieved from [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_16101979\\_catechesi-tradendae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii_exh_16101979_catechesi-tradendae_en.html)
- Saint John Paul II. (1981). *On the family: Familiaris consortio*. Retrieved from [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_19811122\\_familiaris-consortio\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii_exh_19811122_familiaris-consortio_en.html)
- Saint John Paul II. (1994). *Letter to families: Gratissimam sane*. Retrieved from [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/letters/1994/documents/hf\\_jp-ii\\_let\\_02021994\\_families\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/letters/1994/documents/hf_jp-ii_let_02021994_families_en.html)
- Sallwasser, C. (2013, November/December). How NOT to evangelize parents. *Momentum*, 44 (4), 70.
- Schafer, D.F. (2002). *Leadership role expectation and relationships of principals and pastors in Catholic parochial elementary schools*. (Unpublished doctoral dissertation). Gonzaga University. Spokane, WA.
- Schafer, D. F. (2004). Leadership role expectations and relationships of principals and pastors in Catholic parochial elementary schools: Part 1. *Catholic Education: A Journal of Inquiry and Practice*, 8 (2), 234-249.

- Schiffbauer, P. (2007). *The Catholic elementary school principal: Continuing the tradition of excellence into the twenty-first century*. Washington, DC: National Catholic Educational Association.
- Schipper, C.A. (1982). *A study of the perceptions of Catholic schools by diocesan priests of the Archdiocese of San Francisco*. (Unpublished doctoral dissertation). University of San Francisco. San Francisco, CA.
- Schuttlhoff, M.J. (2003). *Report on the future of Catholic school leadership*. Washington, DC: National Catholic Educational Association.
- Sergiovanni, T.J. (1991). *The principalship: A reflective practice perspective, Second edition*. Boston, MA: Allyn and Bacon.
- Sergiovanni, T.J., Kelleher, P., McCarthy, M.M. & Fowler, F.C. (2009). *Educational governance and administration, Sixth edition*. Boston, MA: Pearson.
- Shimabukuro, V. (1993). *Profile of an ideal Catholic school teacher: Content analysis of Roman and American documents, 1965 to 1990*. (Unpublished doctoral dissertation). University of San Francisco. San Francisco, CA.
- Silva, L.J. (2010a, February 26). Education and catechesis of children: Rights of parents and bishops, part I. *Intermountain Catholic*, p. 11.
- Silva, L.J. (2010b, March 12). Education and catechesis of children: Rights of parents and bishops, part IV. *Intermountain Catholic*, p. 3.
- Smith, C & Denton, M. (2005). *Soul searching: The religious and spiritual lives of American teenagers*. New York, NY: Oxford University Press.
- Sofield, L & Juliano, C. (1987). *Collaboration: Using our gifts in ministry*. Notre Dame, IN: Ave Maria Press.
- Sullivan, E.P. (1980). *A study of the perceptions of Catholic schools by diocesan priests of the Archdiocese of Boston*. (Unpublished doctoral dissertation). Boston College. Boston, MA.
- Theisen, M. (2013, November/December). Partnering with parents to bring home the faith. *Momentum*, 44 (4), 28-31.
- Third Plenary Council of Baltimore. (1884). Pastoral letter. In *Pastoral letters of the United States Catholic bishops, Vol. 1, 1792-1940* (H. Nolan, Ed.). Washington, DC: United States Catholic Conference, 1984.
- Thomas, J.A. & Davis, B. (1989). The principal as part of the pastoral team. In R.J. Kealey (Ed.), *Reflections on the role of the Catholic school principal* (pp. 45-55). Washington, DC: National Catholic Educational Association.
- Urbanski, C. (2013, April/May). The new Catholic school leadership: Principals and pastors working together. *Momentum*, 44 (2), 31-34.

- United States Catholic Conference. (1998). *Sharing Catholic social teaching: Challenges and directions*. Washington, DC: Author.
- United States Catholic Conference. (1999). *Our hearts were burning within us: A pastoral plan for adult faith formation in the United States*. Washington, DC: Author.
- United States Conference of Catholic Bishops. (2005). *National directory for catechesis*. Washington, DC: Author.
- United States Conference of Catholic Bishops. (2010). *The Roman missal*. Totowa, NJ: Catholic Book Publishing Company.
- United States Supreme Court. (1925). *Pierce v. Society of Sisters of the Holy Names of Jesus and Mary*, 268 U.S. 510.
- Vatican II. (1964). *Dogmatic constitution on the Church: Lumen gentium*. Retrieved from [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19651121\\_lumen-gentium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651121_lumen-gentium_en.html).
- Vatican II. (1965a). *Declaration on Christian Education: Gravissimum educationis*. Retrieved from [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decl\\_19651028\\_gravissimum-educationis\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_gravissimum-educationis_en.html)
- Vatican II. (1965b). *Pastoral constitution on the Church in the modern world: Gaudium et spes*. Retrieved from [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_cons\\_19651207\\_gaudium-et-spes\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html)
- Walch, T. (1996). *Parish school: American Catholic parochial education from colonial times to the present*. St. Louis, MO: Crossroad Publishing.
- Walch, T. (2004). Plenary Councils of Baltimore. In T.C. Hunt, E.A. Joseph, & R.J. Nuzzi (Eds.). *Catholic schools in the United States: An Encyclopedia, Volume Two: M-Z* (pp. 513-515). Westport, CT: Greenwood Press.
- Weiss, S. (2007). Pastor-principal relationship in the parish school. *Catholic Education: A Journal of Inquiry and Practice*, 11 (1), 7-22.
- Wojcicki, T. (1982). *Role perceptions and role expectations of pastors in Catholic parish elementary schools*. (Unpublished doctoral dissertation). University of San Francisco. San Francisco, CA.
- Zaums, J.R. (1996). Overview of *Sharing the light of faith: National catechetical directory for Catholics in the United States*. In J. Pollard (Ed.), *The Catechetical documents: A parish resource* (pp. 202-205). Chicago, IL: Liturgy Training Publications.

## Appendix A

*Partners in Faith: Parish, School and Family Survey*

## Partners in Faith: Parish, School and Family Survey

### Part I: Introduction

The Catholic Church teaches that parents are the primary educators of their children. It also teaches that the Church and its schools have a right and a duty to assist parents with their children's integral human development. Hence, the home, school, and parish share a partnership in fostering the faith formation of children. In June of 2000, the Council of Priests in the Archdiocese of San Francisco wrote "Partners in Faith: Parish, School and Family", a report that (a) articulated attitudes and beliefs relative to the various groups involved in passing on the faith in the Catholic school and (b) identified five goals and 23 objectives that would assist each of these three groups in effectively nurturing children's Catholic faith. This study seeks to explore the status of this report within the Archdiocese's Catholic parish schools through the perceptions of their school administrators, who often serve as a liaison between the parish and the parents. Specifically, the survey will measure the principal's perceptions regarding (a) the attitudes and beliefs articulated in the report, (b) the extent to which the five goals and 23 objectives have been addressed within the Archdiocese of San Francisco parish elementary schools, (c) the factors that have influenced the implementation of the report, and (d) recommendations principals have regarding partnership with parents and with the parish. The survey should take 30-45 minutes. Your input to this study is extremely valuable. Thank you in advance for your important contribution to this study and for completing this questionnaire.

## Partners in Faith: Parish, School and Family Survey

### Part I: Confidentiality and Security Information

Participation in this research is strictly voluntary and the responses to this survey are for research purposes only. Participants are guaranteed the right of confidentiality and individual responses will not be shared. No individual will be identified with his or her responses. Likewise, the identity of your school will be held in confidence. All responses will be transmitted via Survey Monkey's® encryption software and stored on SurveyMonkey's® secured server. If you wish to view SurveyMonkey's® information on encryption and other security protocols, please go to [www.surveymonkey.com](http://www.surveymonkey.com). There will be no costs to you as a result of taking part in this study.

If you have further questions about any aspects of the study, you may contact the Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco, which is concerned with the protection of volunteers in research projects. You may reach the IRBPHS office by calling 415/422-6091 and leaving a voicemail message, by emailing [IRBPHS@usfca.edu](mailto:IRBPHS@usfca.edu), or by writing to the IRBPHS, Counseling Psychology Department, Education Bldg, University of San Francisco, 2130 Fulton Street, San Francisco, CA 94127-1071. If you have questions about the research, you may contact me via email at [eileenemerson@yahoo.com](mailto:eileenemerson@yahoo.com) or via phone 415/597-6485.

**1. If you freely agree to participate in this study, please mark the "YES" button to proceed.**

☐ Yes

☐ No

## Partners in Faith: Parish, School and Family Survey

### PART II: ATTITUDES & BELIEFS

Directions: Read each statement carefully, then select the response that best applies based on your perceptions as principal of a parish school. While it is understood that the Catholic school is a collaborative endeavor involving many parties (e.g. faculty, parents, priests, parish leaders), the expression "my school" is used throughout the survey to denote the personal nature of the responses, given your leadership role. As you consider each question, please respond according to the present reality that exists in your school, not according to what might happen in an ideal situation.

#### 2. As principal, it is my perception that...

|   | Strongly Disagree     | Disagree              | Neither Agree nor Disagree | Agree                 | Strongly Agree        |
|---|-----------------------|-----------------------|----------------------------|-----------------------|-----------------------|
| I welcome the parish priests in my school.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| In my role, I am conscious of modeling faith-filled behavior.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| In my role, I am conscious of modeling Christ-like service.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| In my role, I am conscious of modeling compassion.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| I believe I instruct by how I act as much as by what I say.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| The primary reason for the existence of the parochial school is the transmission of the faith to the next generation. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| My school, the parish, and the families are working in partnership in the faith formation of the children.            | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |

## Partners in Faith: Parish, School and Family Survey

### PART II: ATTITUDES & BELIEFS (cont.)

Directions: Read each statement carefully, then select the response that best applies based on your perceptions as principal of a parish school. While it is understood that the Catholic school is a collaborative endeavor involving many parties (e.g. faculty, parents, priests, parish leaders), the expression "my school" is used throughout the survey to denote the personal nature of the responses, given your leadership role. As you consider each question, please respond according to the present reality that exists in your school, not according to what might happen in an ideal situation.

#### 3. As principal, it is my perception that...

|   | Strongly<br>Disagree  | Disagree              | Neither Agree<br>nor Disagree | Agree                 | Strongly<br>Agree     |
|---|-----------------------|-----------------------|-------------------------------|-----------------------|-----------------------|
| The teachers in my school welcome the presence of the parish priests in the school. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| The teachers in my school see themselves as models of faith.                        | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| The teachers in my school see themselves as models of Christ-like service.          | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| The teachers in my school see themselves as models of compassion.                   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| The teachers in my school instruct by how they act as much as by what they say.     | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |



## Partners in Faith: Parish, School and Family Survey

### PART II: ATTITUDES & BELIEFS (cont.)

Directions: Read each statement carefully, then select the response that best applies based on your perceptions as principal of a parish school. While it is understood that the Catholic school is a collaborative endeavor involving many parties (e.g. faculty, parents, priests, parish leaders), the expression "my school" is used throughout the survey to denote the personal nature of the responses, given your leadership role. As you consider each question, please respond according to the present reality that exists in your school, not according to what might happen in an ideal situation.

#### 4. As principal, it is my perception that...

|  | Strongly<br>Disagree  | Disagree              | Neither Agree<br>nor Disagree | Agree                 | Strongly<br>Agree     |
|--|-----------------------|-----------------------|-------------------------------|-----------------------|-----------------------|
| Parents at my school understand their role as primary faith educators of their children.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| Parents' commitment to the faith formation of their children is enhanced by their partnership with my school.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| Parents receive *assistance from my school to fulfill their role as the primary faith educators of their children (*e.g. the teaching of religion in the curriculum, Sacramental preparation, service projects). | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| Parents are encouraged by my school community to expand their role as the primary faith educators of their children.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| Parents are provided opportunities by my school to deepen their own knowledge of the Catholic faith.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| Parents at my school see me as supportive of their role as primary faith educators of their children.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| Parents at my school see their children's teachers as supportive of their role as primary faith educators of their children.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| Parents at my school see the parish priests as supportive of their role as primary faith educators of their children.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |

## Partners in Faith: Parish, School and Family Survey

### PART II: ATTITUDES & BELIEFS (cont.)

Directions: Read each statement carefully, then select the response that best applies based on your perceptions as principal of a parish school. While it is understood that the Catholic school is a collaborative endeavor involving many parties (e.g. faculty, parents, priests, parish leaders), the expression "my school" is used throughout the survey to denote the personal nature of the responses, given your leadership role. As you consider each question, please respond according to the present reality that exists in your school, not according to what might happen in an ideal situation.

#### 5. As principal, it is my perception that...

|  | Strongly<br>Disagree  | Disagree              | Neither Agree<br>nor Disagree | Agree                 | Strongly<br>Agree     |
|--|-----------------------|-----------------------|-------------------------------|-----------------------|-----------------------|
| Parishioners perceive the parish and my school as sharing a united mission (i.e. faith formation of the children). | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| Parishioners perceive the parish's mission and my school's mission to be independent of each other.                | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| The parish and my school share resources (e.g. funding and personnel).   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| The parish and my school share space (e.g. classrooms, meeting areas, church facilities).                          | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| The pastor feels welcome in my school.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| The pastor sees my school as a vital part of his ministry.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |

## Partners in Faith: Parish, School and Family Survey

### Part III. Goal #1 To understand the parochial school as a ministry of the w...

Directions: Read each statement carefully, then select the response that best applies based on your perceptions as principal of a parish school. As you consider each question, please respond according to the present reality that exists in your school, not according to what might happen in an ideal situation.

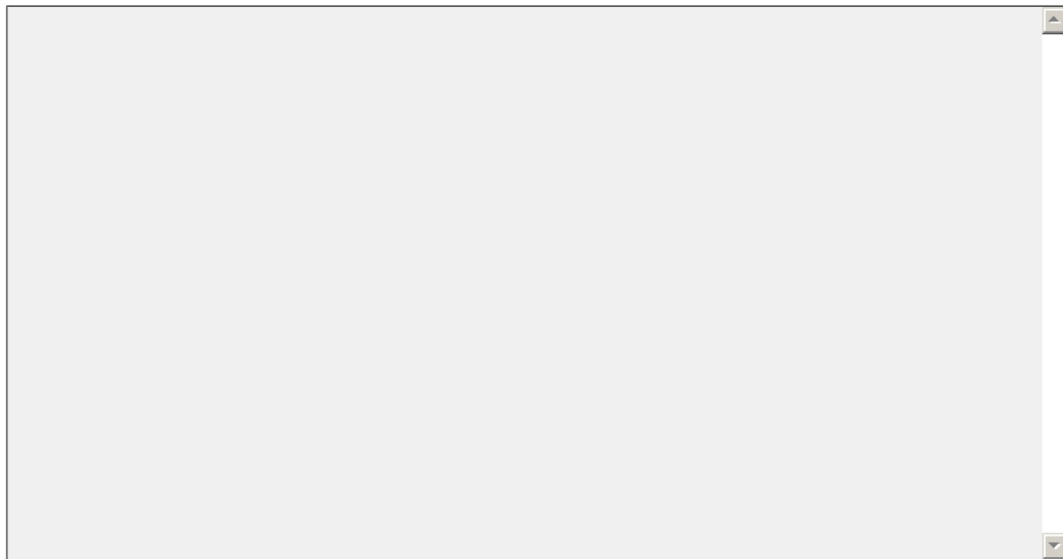
#### 6. As principal, it is my perception that...

|   | Strongly<br>Disagree  | Disagree              | Neither Agree<br>nor Disagree | Agree                 | Strongly<br>Agree     |
|---|-----------------------|-----------------------|-------------------------------|-----------------------|-----------------------|
| Part of my responsibility is to educate parishioners about the work of the parish school.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| Parish priests are a regular presence in the life of my school.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| School parents, as a whole, are active participants in the life of the parish (e.g. attending mass, serving in parish ministries, contributing financially).            | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| The vision (philosophy) of the parish is mutually shared by the pastor and myself.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| The mission (purpose) of the parish is mutually shared by the pastor and myself.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| The relationship between my school and the parish may be best described as a collaborative partnership.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| Parish facilities are available for school use.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| School facilities are available for parish use.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| The school involves parishioners who do not have children in the school in school activities (e.g. tutoring programs, field trips, fundraising, leadership committees). | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| Parishioners who do not have children in the school share a sense of responsibility for the school.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |

## Partners in Faith: Parish, School and Family Survey

### Best Practices: Collaboration

**7. What is your best example that demonstrates how your school and the parish collaborate on a common goal?**



## Partners in Faith: Parish, School and Family Survey

### #2: To form a witnessing community of teachers, administrators, parents and...

Directions: Read each statement carefully, then select the response that best applies based on your perceptions as principal of a parish school. As you consider each question, please respond according to the present reality that exists in your school, not according to what might happen in an ideal situation.

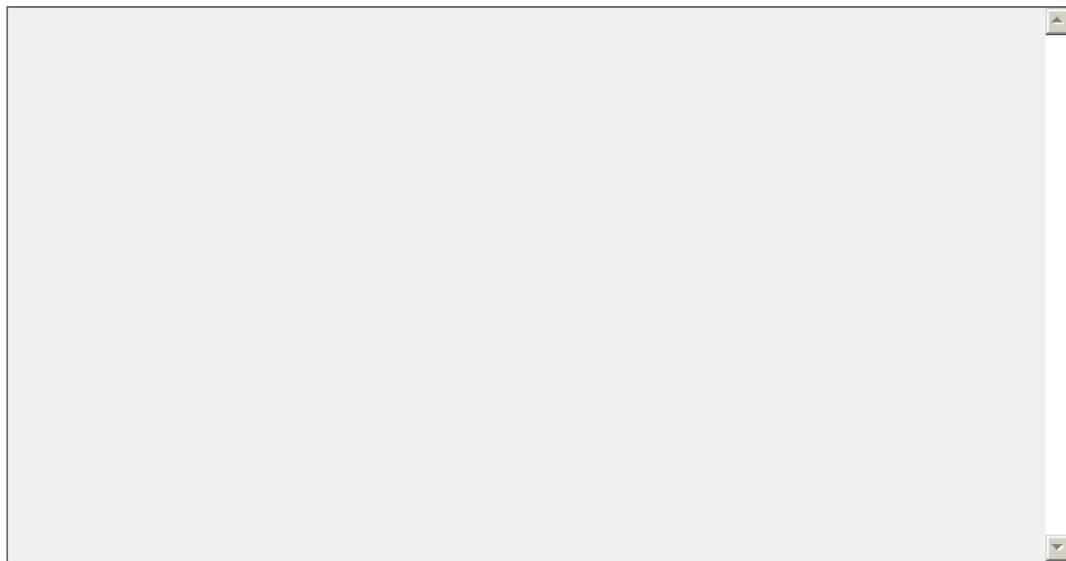
#### 8. As principal, it is my perception that...

|  | Strongly Disagree     | Disagree              | Neither Agree nor Disagree | Agree                 | Strongly Agree        |
|--|-----------------------|-----------------------|----------------------------|-----------------------|-----------------------|
| Ministers of faith (pastor, principal, faculty) meet to reflect upon their call to model Catholic faith.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| I promote opportunities for faculty to pray together.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| I participate with faculty in group prayer experiences.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| I encourage faculty and staff to participate in the life of their own parish community.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| I encourage faculty and staff to participate in the life of our school's parish community.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| In hiring, I address the role of all parochial school teachers to be models of faith.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| In hiring, I address the role of all parochial school teachers to be models of service.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| The roles and responsibilities of the principal are delineated in guidelines provided by the Department of Catholic Schools.                                 | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| The roles and responsibilities of the pastor (regarding the work of the school) are delineated in guidelines provided by the Department of Catholic Schools. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| Guidelines for a productive working relationship between the pastor and the principal are provided by the Department of Catholic Schools.                    | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| As principal, it is my understanding that the Archdiocese provides training for priests to facilitate faith formation for the faculty.                       | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| As principal, it is my understanding that the Archdiocese provides training for priests to facilitate faith formation for the students.                      | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |

## Partners in Faith: Parish, School and Family Survey

### Best Practices: Community

**9. What is your best example that demonstrates how your school helps form a community in which teachers, administrators, parents and priests work together to model Catholic faith?**



## Partners in Faith: Parish, School and Family Survey

### #3 To integrate school students and families into the worship life of the p...

Directions: Read each statement carefully, then select the response that best applies based on your perceptions as principal of a parish school. As you consider each question, please respond according to the present reality that exists in your school, not according to what might happen in an ideal situation.

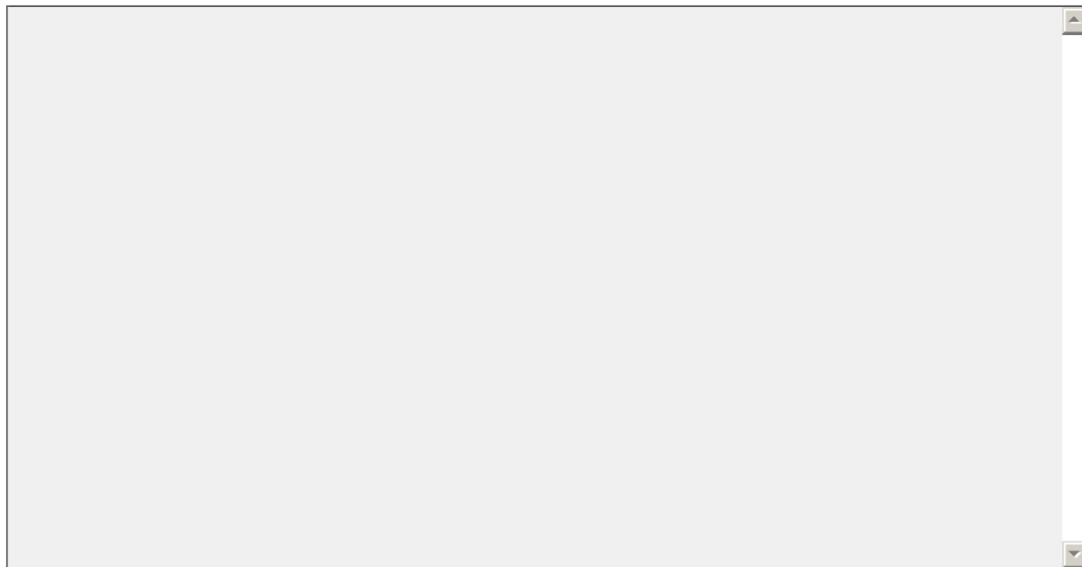
#### 10. As principal, it is my perception that...

|  | Strongly Disagree     | Disagree              | Neither Agree nor Disagree | Agree                 | Strongly Agree        |
|--|-----------------------|-----------------------|----------------------------|-----------------------|-----------------------|
| School families attend parish liturgies on a regular basis.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| School families attend parish liturgies on special school occasions (e.g. First Communion, Catholic Schools Week).                           | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| The parish reaches out to families in liturgies in a variety of ways (e.g. Children's Liturgy of the Word, family masses, children's choir). | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| I am aware of the Church's teaching on children's liturgies.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| The pastor implements the Church's teaching on children's liturgies.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| I encourage parents to pray themselves.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| I encourage parents to pray with their children.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| I encourage parents to attend Mass themselves.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| I encourage parents to attend Mass with their children.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| The teachers in my school encourage parents to pray themselves.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| The teachers in my school encourage parents to pray with their children.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| The teachers in my school encourage parents to attend Mass themselves.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| The teachers in my school encourage parents to attend Mass with their children.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| The pastor encourages parents to pray themselves.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| The pastor encourages parents to pray with their children.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| The pastor encourages parents to attend Mass themselves.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| The pastor encourages parents to attend Mass with their children.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| My school provides family retreat opportunities for school families.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| The parish provides family retreat opportunities for all parish families.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| My school nurtures the faith life of our students through frequent visits to the church for prayer.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| My school nurtures the faith life of our students through frequent visits to the church for Mass.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |
| My school nurtures the faith life of our students by the establishment of sacred space in each classroom.                                    | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>      | <input type="radio"/> | <input type="radio"/> |

## Partners in Faith: Parish, School and Family Survey

### Best Practices: Worship

**11. What is your best example that demonstrates how your school helps integrate students and families into the worship life of the parish?**





## Partners in Faith: Parish, School and Family Survey

### #4 To integrate the parish and school communities into a common community O...

Directions: Read each statement carefully, then select the response that best applies based on your perceptions as principal of a parish school. As you consider each question, please respond according to the present reality that exists in your school, not according to what might happen in an ideal situation.

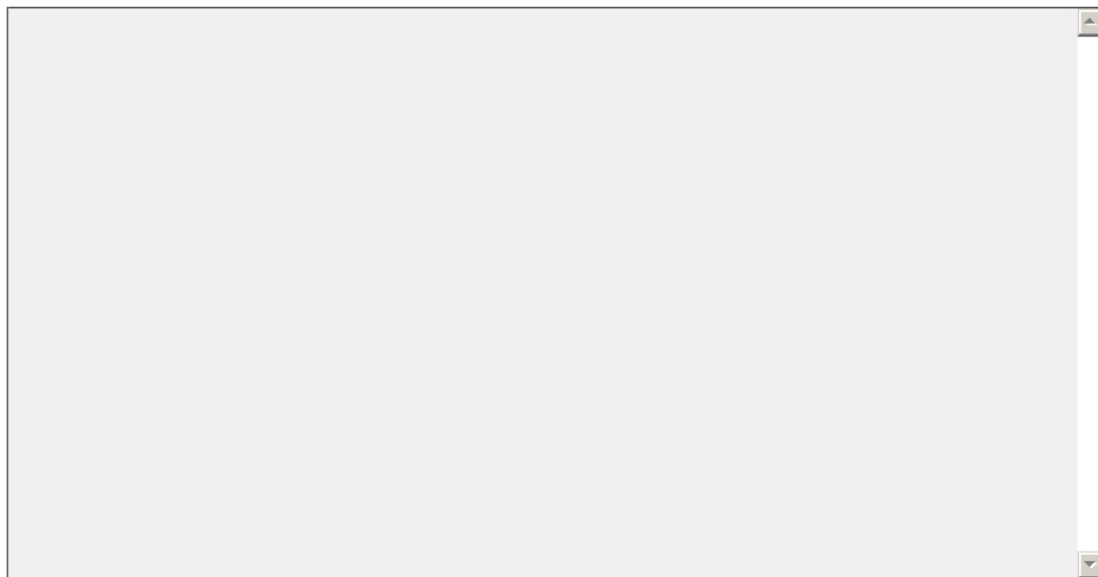
#### 12. As principal, it is my perception that...

|  | Strongly<br>Disagree  | Disagree              | Neither Agree<br>nor Disagree | Agree                 | Strongly<br>Agree     |
|--|-----------------------|-----------------------|-------------------------------|-----------------------|-----------------------|
| My school partners with the parish to facilitate acts of Christian service.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| My school intentionally facilitates Catholic social teaching on compassion.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| My school intentionally facilitates Catholic social teaching on solidarity.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| My school intentionally facilitates Catholic social teaching on justice.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| My school intentionally facilitates Catholic social teaching on the preferential option for the poor.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| In my school, students are educated about the service components of the parish's life (e.g. St. Vincent de Paul ministry, outreach ministries) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| My school sponsors parish leaders to speak to students about the parish's Christian service efforts.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| Faculty and staff model service in action by participating in regular service activities together.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |

## Partners in Faith: Parish, School and Family Survey

### Best Practices: Christian Service

**13. What is your best example that demonstrates how your school helps integrate the parish and school communities into a united community of Christian service?**



## Partners in Faith: Parish, School and Family Survey

### #5 To enhance adult faith formation among school parents and assist parents...

Directions: Read each statement carefully, then select the response that best applies based on your perceptions as principal of a parish school. As you consider each question, please respond according to the present reality that exists in your school, not according to what might happen in an ideal situation.

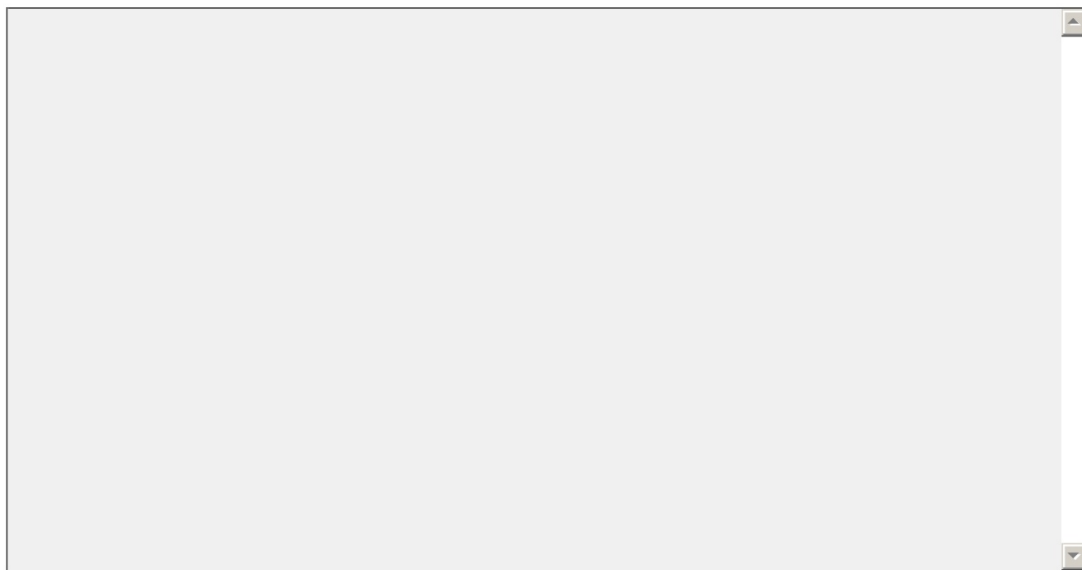
#### 14. As principal, it is my perception that...

|  | Strongly<br>Disagree  | Disagree              | Neither Agree<br>nor Disagree | Agree                 | Strongly<br>Agree     |
|--|-----------------------|-----------------------|-------------------------------|-----------------------|-----------------------|
| My school has an active faith formation team which includes the pastor, principal, faculty representatives and parent representatives. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| My school supports initiatives to involve parents in weekly Eucharist.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| My school supports initiatives to involve parents in prayer experiences.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| My school supports initiatives to involve parents in education in the faith.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| My school provides education nights focusing upon issues of adult faith formation.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| The parents in my school regularly attend education nights focusing upon issues of adult faith formation.                              | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| My school provides incentives for parents to attend education nights focusing upon issues of faith formation.                          | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| The sports program in my school intentionally strives to be a source of spiritual growth.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| Sports teams in my school attend Sunday Mass together.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| The coaches in our sports program see themselves as spiritual role models.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| I see the coaches in our sports program as spiritual role models for our students.   | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| The parents in my school see the coaches in our sports program as spiritual role models for their children.                            | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |
| The students in my school see the coaches in our sports program as spiritual role models.  | <input type="radio"/> | <input type="radio"/> | <input type="radio"/>         | <input type="radio"/> | <input type="radio"/> |

## Partners in Faith: Parish, School and Family Survey

### Best Practices: Adult Faith Formation

**15. What is your best example that demonstrates how your school helps enhance adult faith formation among school parents and assists parents in their role as primary teachers of faith?**



## Partners in Faith: Parish, School and Family Survey

### PART IV: Factors in Partnership

**16. Indicate whether/not the following factors have SUPPORTED the school's partnership with PARENTS to form the next generation in faith.**

|   | Yes                   | No                    |
|---|-----------------------|-----------------------|
| Strong communication between the principal and parents  | <input type="radio"/> | <input type="radio"/> |
| Strong communication between the pastor and parents   | <input type="radio"/> | <input type="radio"/> |
| Parents' recognition of their duty as the primary educators of their children   | <input type="radio"/> | <input type="radio"/> |
| Parents value the faith formation of their children as much as their academic formation   | <input type="radio"/> | <input type="radio"/> |
| Parents' active participation in the life of the parish (e.g. attending mass, serving in parish ministries, contributing financially).    | <input type="radio"/> | <input type="radio"/> |
| Vibrant family ministry in the parish (e.g. active outreach to and involvement of families in parish life, family masses, youth ministry) | <input type="radio"/> | <input type="radio"/> |
| Ongoing adult faith formation efforts in the parish   | <input type="radio"/> | <input type="radio"/> |

Other (please specify)

## Partners in Faith: Parish, School and Family Survey

### Factors in Partnership (cont.)

**17. Indicate whether/not the following factors have LIMITED the school's partnership with PARENTS to form the next generation in faith.**

|   | Yes                   | No                    |
|---|-----------------------|-----------------------|
| Limited communication between the principal and parents   | <input type="radio"/> | <input type="radio"/> |
| Limited communication between the pastor and parents  | <input type="radio"/> | <input type="radio"/> |
| A local culture which is particularly secularized   | <input type="radio"/> | <input type="radio"/> |
| A local culture which is hostile to faith   | <input type="radio"/> | <input type="radio"/> |
| Parents under pressure to place educational excellence before faith formation   | <input type="radio"/> | <input type="radio"/> |
| Parents under pressure to place sports before faith formation   | <input type="radio"/> | <input type="radio"/> |
| Lack of family ministry in the parish (e.g. active outreach to and involvement of families in parish life, family masses, youth ministry) | <input type="radio"/> | <input type="radio"/> |
| Lack of adult faith formation efforts in the parish   | <input type="radio"/> | <input type="radio"/> |
| Competing demands on family time  | <input type="radio"/> | <input type="radio"/> |
| Church teaching on marriage and family (particularly regarding parents who are separated/divorced/unmarried/remarried)                    | <input type="radio"/> | <input type="radio"/> |

Other (please specify)

## Partners in Faith: Parish, School and Family Survey

### Factors in Partnership (cont.)

**18. Indicate whether/not the following factors have SUPPORTED the school's partnership with the PARISH to form the next generation in faith.**

|   | Yes                   | No                    |
|---|-----------------------|-----------------------|
| A positive pastor/principal relationship  | <input type="radio"/> | <input type="radio"/> |
| A positive relationship between the principal and the parish staff  | <input type="radio"/> | <input type="radio"/> |
| Strong communication between the principal and the pastor   | <input type="radio"/> | <input type="radio"/> |
| Strong communication between the pastor and parents   | <input type="radio"/> | <input type="radio"/> |
| The sharing of space between the parish and the school  | <input type="radio"/> | <input type="radio"/> |
| The sharing of resources between the parish and the school  | <input type="radio"/> | <input type="radio"/> |
| The school's financial independence   | <input type="radio"/> | <input type="radio"/> |
| The school's financial sustainability   | <input type="radio"/> | <input type="radio"/> |
| A vibrant family ministry in the parish (e.g. active outreach to and involvement of families in parish life, family Masses, youth ministry) | <input type="radio"/> | <input type="radio"/> |
| Supportive parishioner involvement in the school (e.g. advisory board, fundraising, volunteering)   | <input type="radio"/> | <input type="radio"/> |

Other (please specify)

## Partners in Faith: Parish, School and Family Survey

### Factors in Partnership (cont.)

**19. Indicate whether/not the following factors have LIMITED the school's partnership with the PARISH to form the next generation in faith.**

|   | Yes                   | No                    |
|---|-----------------------|-----------------------|
| Increased ministerial demands on pastors  | <input type="radio"/> | <input type="radio"/> |
| Increased ministerial demands on parish staffs  | <input type="radio"/> | <input type="radio"/> |
| A challenging pastor/principal relationship   | <input type="radio"/> | <input type="radio"/> |
| A challenging relationship between the principal and the parish staff   | <input type="radio"/> | <input type="radio"/> |
| Limited communication between the principal and the pastor  | <input type="radio"/> | <input type="radio"/> |
| Limited communication between the pastor and parents  | <input type="radio"/> | <input type="radio"/> |
| Competition for space between the parish and the school   | <input type="radio"/> | <input type="radio"/> |
| Competition for resources between the parish and the school   | <input type="radio"/> | <input type="radio"/> |
| The school's financial dependence on the parish   | <input type="radio"/> | <input type="radio"/> |
| The school's financial instability  | <input type="radio"/> | <input type="radio"/> |
| Lack of family ministry in the parish (e.g. active outreach to and involvement of families in parish life, family Masses, youth ministry) | <input type="radio"/> | <input type="radio"/> |
| Lack of supportive parishioner involvement in the school (e.g. advisory board, fundraising, volunteering)                                 | <input type="radio"/> | <input type="radio"/> |

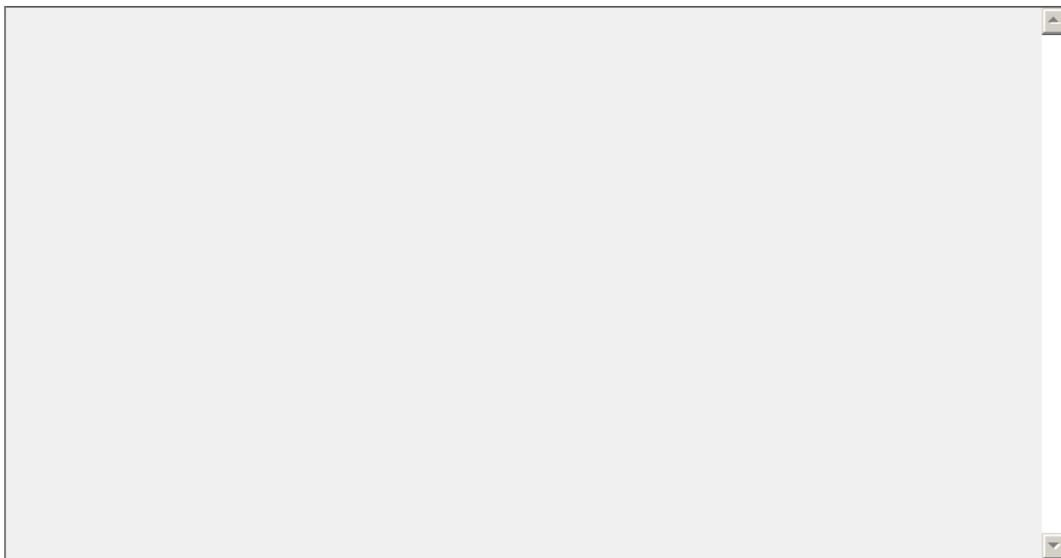
Other (please specify)



## Partners in Faith: Parish, School and Family Survey

### Part V: Recommendations

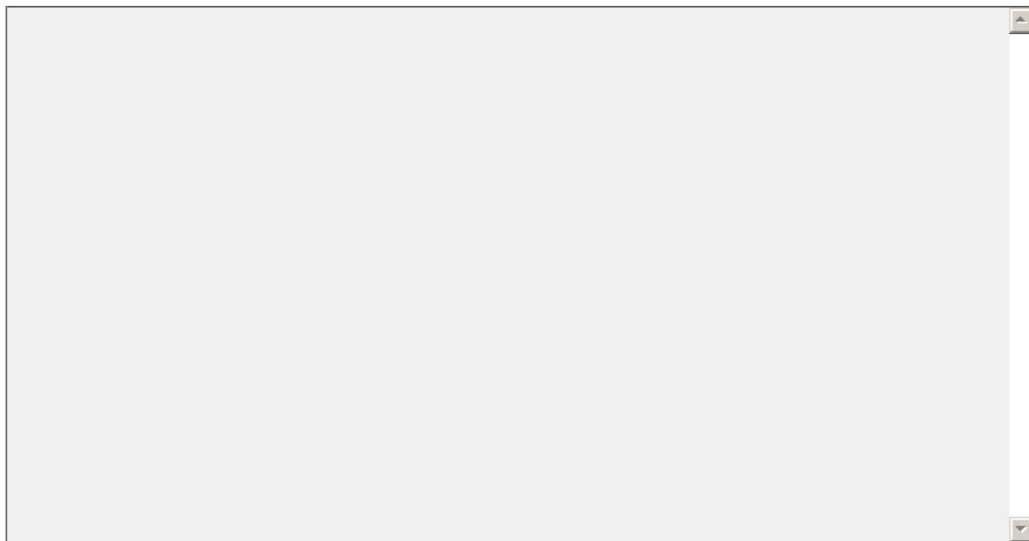
**20. What recommendations do you have for improving the partnership with PARENTS in forming the next generation in faith?**



## Partners in Faith: Parish, School and Family Survey

### Recommendations

**21. What recommendations do you have for improving the partnership with the PARISH in forming the next generation in faith?**



## Partners in Faith: Parish, School and Family Survey

### Part VI: Demographics

**22. Indicate the number of years you've served as principal of your school.**

**23. Indicate the number of years you've served in Catholic education.**

**24. Indicate the year of your birth, according to these categories used in Church research by the Center for Applied Research in the Apostolate (CARA).**

- ☐ The Pre-Vatican II Generation was born in 1942 or earlier.
- ☐ The Vatican II Generation was born between 1943 and 1960.
- ☐ The Post-Vatican II Generation was born between 1961 and 1981.
- ☐ The Millennial Generation was born in 1982 or later.

**25. Indicate whether you are a parent.**

- ☐ Yes
- ☐ No

**26. Indicate whether you are:**

- ☐ Religious community member
- ☐ Lay

## Partners in Faith: Parish, School and Family Survey

### Demographics (cont).

**27. Indicate the number of years your pastor has served in your parish.**

**28. Indicate the location of your school.**

- ☐ Marin County
- ☐ San Francisco
- ☐ San Mateo County

**29. Indicate the K-8 enrollment of your school.**

**30. Indicate the approximate percentage of your school's FAMILIES who are Catholic.**

**31. Indicate the approximate percentage of your school's Catholic FAMILIES who are considered "out of parish".**

**32. Indicate the approximate percentage of your school's Catholic FAMILIES who would be considered "commuter" (i.e. parent drops children off and works nearby the school, but the family lives in a different parish).**

**33. Indicate the sponsorship of your school.**

- ☐ Parish
- ☐ Diocese (not sponsored by a single parish)
- ☐ Private or religious community-sponsored

**Partners in Faith: Parish, School and Family Survey****Demographics (cont).**

**34. Are you willing to be interviewed in person regarding your school's efforts to partner with the parish and families to form the next generation in faith?**

☐ Yes (please indicate your email address in the following comment box)

☐ No

**35. Email address:**

## Partners in Faith: Parish, School and Family Survey

Thank you! If you're interested in learning about the results of this survey, please email me at [eileenemerson@yahoo.com](mailto:eileenemerson@yahoo.com)

## Appendix B

### Validity Panel Positions and Qualifications

### Validity Panel Positions and Qualifications

- A. Catholic school administration background
- B. Graduate level instructional experience in relevant field (such as school administration or survey research)
- C. Graduate level studies in relevant field (such as school administration, leadership or theology)
- D. Academic research and/or statistics background
- E. Experience as a Catholic school parent
- F. Experience as a pastor

| Name/Position  | A. | B. | C. | D. | E. | F. |
|--|----|----|----|----|----|----|
| Dr. Benjamin Baab, Adjunct Professor, University of San Francisco (USF)  |    | X  |    | X  |    |    |
| Ms. Christine Buell, Assistant Principal, Sacred Heart Cathedral Preparatory School, San Francisco, CA                         | X  |    | X  |    | X  |    |
| Dr. Timothy Cook, Professor of Education, Creighton University, Omaha, NE  | X  | X  | X  | X  |    |    |
| Dr. James Frabutt, Faculty, Alliance for Catholic Education, University of Notre Dame, South Bend, IN                          |    | X  | X  | X  | X  |    |
| Dr. Mary Gautier, Senior Research Associate, CARA, Georgetown University, Washington, DC                                       |    |    | X  | X  |    |    |
| Mr. Michael J. Guerra, Past President, National Catholic Educational Association (NCEA), Washington, DC                        | X  |    | X  | X  | X  |    |
| Ms. Maureen Huntington, Superintendent of Schools, Archdiocese of San Francisco  | X  |    | X  |    |    |    |
| Rev. John Itzaina, SDB, Pastor, Saints Peter and Paul Parish, San Francisco, CA  | X  |    | X  |    |    | X  |
| Sr. Chris Maggi, DC, Education Councilor for the Daughters of Charity Province of the West, Los Altos Hills, CA                | X  |    | X  |    |    |    |
| Ms. Maggie Murphy, Assistant Principal, St. Hillary School, Tiburon, CA (Cognitive Interviewee)                                | X  |    | X  |    | X  |    |
| Dr. Dale McDonald, PBVM, Director of Research and Public Policy, NCEA  | X  |    | X  | X  |    |    |
| Dr. Mary Frances Taymans, SND, Past Executive Director, NCEA Secondary Schools Department                                      | X  |    | X  | X  |    |    |
| Dr. Raymond Vercruysse, CFC, Provincial Leadership Team, Congregation of Christian Brothers of North America, New Rochelle, NY | X  | X  | X  | X  |    |    |
| Dr. Sarah Wannamuehler, Associate Professor of Education, Aquinas College, Nashville, TN                                       | X  | X  | X  |    | X  |    |



## Appendix C

Validity Panel Evaluation of *Partners in Faith: Parish, School and Family Survey*

## Validity Panel Evaluation of *Partners in Faith: Parish, School and Family Survey*

### Face Validity

- Does the Introduction section give an adequate explanation of the purpose of the study and its survey?
- Does the Confidentiality and Security Information section provide a clear explanation for an individual to give informed consent to participate in this study?
- Are the Directions clearly stated?
- Does the layout of the survey facilitate a clear understanding of the survey items?
- Is the formatting of the survey coherently organized?
- Is there any aspect of the formatting distracting or perhaps burdensome for the respondent?

### Content Validity

- In light of the research questions, do the items included on the survey measure what the study is investigating?
- Does the survey clearly address the topic of the research study?
- Are there items on the survey that need further development?
- Are any items unclear or ambiguous?

### Construct Validity

- Do the questions contained in the survey adequately relate to the *Partners in Faith* report?
- Do you have any additional comments to assist me in improving the survey?

## Appendix D

Permission Letter from IRBPHS for Pilot “Partners in Faith” Survey

*Protocol Exemption Notification*

To: Eileen Emerson-Boles  
From: Terence Patterson, IRB Chair  
Subject: Protocol #255  
Date: 03/05/2014

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study.

Your project (IRB Protocol #255) with the title **Archdiocese of San Francisco Principals' Perceptions Regarding "Partners in Faith" (2000)** has been approved by the University of San Francisco IRBPHS as **Exempt** according to 45CFR46.101(b). Your application for exemption has been verified because your project involves minimal risk to subjects as reviewed by the IRB on 03/05/2014.

Please note that changes to your protocol may affect its exempt status. Please submit a modification application within ten working days, indicating any changes to your research. Please include the Protocol number assigned to your application in your correspondence.

On behalf of the IRBPHS committee, I wish you much success in your endeavors.

Sincerely,

Terence Patterson,  
Chair, Institutional Review Board for the Protection of Human Subjects  
IRBPHS - University of San Francisco  
[IRBPHS@usfca.edu](mailto:IRBPHS@usfca.edu)

## Appendix E

### Permission Letter from IRBPHS for “Partners in Faith” Survey



UNIVERSITY OF  
SAN FRANCISCO

*Amendment Approved*

To: Eileen Emerson-Boles  
From: Terence Patterson, IRB Chair  
Subject: Protocol #255  
Date: 08/26/2014

Dear Eileen Emerson-Boles:

Your Amendment for research (IRB Protocol #255) with the project title **Archdiocese of San Francisco Principals' Perceptions Regarding "Partners in Faith" (2000)** has been approved by the IRB Chair on **03/05/2014**.

Any modifications, adverse reactions or complications must be reported using a modification application to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS via email at [IRBPHS@usfca.edu](mailto:IRBPHS@usfca.edu). Please include the Protocol number assigned to your application in your correspondence.

On behalf of the IRBPHS committee, I wish you much success in your research.

Sincerely,

Terence Patterson,  
Chair, Institutional Review Board for the Protection of Human Subjects  
IRBPHS - University of San Francisco  
[IRBPHS@usfca.edu](mailto:IRBPHS@usfca.edu)

## Appendix F

Permission Letter from the Archdiocese of San Francisco



## THE ARCHDIOCESE OF SAN FRANCISCO

DEPARTMENT OF CATHOLIC SCHOOLS

ONE PETER YORKE WAY, SAN FRANCISCO, CA 94109-6602 (415) 614-5660 FAX (415) 614-5664

February 25, 2014

Mrs. Eileen Emerson-Boles  
917 Filbert Street  
San Francisco, CA 94133

Dear Eileen,

Thank you for your letter of February 20, 2014, requesting permission for your upcoming dissertation study on the implementation of ***Partners in Faith: Parish, School, and Family*** (2000). Permission is granted.

Please feel free to ask the elementary school principals in the Archdiocese of San Francisco to complete your survey and participate in your study.

Sincerely yours,

Ms Maureen Huntington  
Superintendent of Catholic Schools



## Appendix G

### Researcher Invitation to Participants

**Subject:** Partners in Faith Survey: Please respond with your preference by Friday, October 17  
**From:** Eileen Emerson (eileenemerson@yahoo.com)  
**To:** eileenemerson@yahoo.com;  
**Cc:** allenb@sfarchdiocese.org; huntingtonm@sfarchdiocese.org; jonesdf@usfca.edu;  
**Date:** Wednesday, October 15, 2014 8:56 AM

Dear colleague,

My name is Eileen Emerson-Boles, and I am a doctoral candidate in the Catholic Educational Leadership program at USF whose dissertation research centers on the implementation of the Archdiocese of San Francisco's "Partners in Faith: Parish, School and Family" report published by the Council of Priests in 2000. Specifically, my study seeks to obtain the perspectives of our archdiocesan parish school principals concerning the implementation of the aforementioned report within the Catholic schools they lead. The survey should take no more than 30-45 minutes to complete.

I realize that as a Catholic school leader, your time is incredibly valuable and filled with many duties. As a former principal at DeMarillac Academy, I have a keen appreciation for how busy your days are, but I am also aware of the important role you play as the bridge between the school and the home, and the home and the parish. Please be advised that your participation in my dissertation study is strictly voluntary. All who willingly participate in this important study will be guaranteed the right of anonymity and the right of confidentiality with regards to one's responses.

Be advised that I have received the permission of your superintendent Maureen Huntington to invite you to participate in my study. I have also been offered the opportunity to come to your PAC meeting next week to allow those who wish to participate in this important research the chance to complete the survey online at the conclusion of that meeting.

I do, however, also want to give you the opportunity to choose the best time for you to complete the survey. If you would prefer to complete the survey on your own time, I will be happy to send you the link to the survey instrument through "Survey Monkey". Please indicate this preference through a reply email no later than by Friday, October 17th, so that I can prepare appropriately for the principals' meeting on October 21st as it is my intention to bring computers to be used at that session with those who agree to participate in my study. If you would like to complete the survey at the conclusion of the PAC meeting and prefer to use your own device (e.g. laptop, Ipad), please bring your device with you and I can provide the Survey Monkey link.

Thank you for your consideration of this request, and may God continue to bless you in your ministry as the principal of your school.

Gratefully,

Eileen Emerson-Boles

Doctoral Candidate, USF School of Education

## Appendix H

### Archdiocesan Invitation to Participants

**Subject:** Principal PD Agenda and Partners in Faith Survey: Please respond with your preference by Friday, October 17

**From:** Bret Allen (AllenB@sfarchdiocese.org)

**To:** AllenB@sfarchdiocese.org;

**Cc:** HuntingtonM@sfarchdiocese.org; Russon@sfarchdiocese.org; LyonsP@sfarchdiocese.org; weinmana@sfarchdiocese.org; PooiA@sfarchdiocese.org; susan.abelein@catapultlearning.com; eileenemerson@yahoo.com;

**Date:** Thursday, October 16, 2014 1:05 PM

Dear Colleagues,

Attached is the final agenda for our meeting next Tuesday, October 21 at OLM in Daly City. We will start at 8:30 a.m. and finish at 12:30 with lunch. If you would like to bring your VP with you, particularly if s/he assists you with teacher evaluation observations, s/he is very welcome.

I have also sent along the e-mail from Eileen Emerson-Boles that was sent to you earlier in the week. Eileen was principal at DeMarillac Academy and has been a successful and innovative elementary principal in our Archdiocese. As you read, Eileen is working on her doctorate at USF and is in need of research data to help in her study. Thank you to all who can help with this data collection either after the PD Meeting, or at a pre-arranged time at another date. Remember, your reward is eternal!

Thanks and I'll see you next week,

Bret

**Bret E. Allen**

**Associate Superintendent**

**Educational and Professional Leadership**

**Department of Catholic Schools** [www.sfdcs.org](http://www.sfdcs.org)

Archdiocese of San Francisco [www.sfarchdiocese.org](http://www.sfarchdiocese.org)

Direct 415-614-5665 Main 415-614-5500

[allenb@sfarchdiocese.org](mailto:allenb@sfarchdiocese.org)

## Appendix I

### Follow-Up Invitations to Participants

**From:** Eileen Emerson (eileenemerson@yahoo.com)

**To:** eileenemerson@yahoo.com;

**Date:** Wednesday, October 22, 2014 3:07 AM

Dear principals,

Many thanks for the opportunity to join your meeting yesterday to introduce the "Partners in Faith" research, which I believe will provide our Archdiocese with up-to-date information on the relationship between the Catholic school, the parish, and the family. Particularly at this exciting time in our church when the Synod on the Family is reminding us that "the task of education requires a greater collaboration among families, schools and Christian communities" (#136), your perspective about this partnership is so valuable, since you play the critical role of liaison between the three groups.

Please consider participating in this important research endeavor. You can access the survey directly at: <https://www.surveymonkey.com/s/partnersinfaith>

Thank you for your consideration of this request and blessings on your ministry.

Gratefully,  
Eileen Emerson-Boles  
Doctoral Candidate, USF School of Education

---

**Partners in Faith Survey: Please reply by November 4**

1 message

---

**eileenemerson@yahoo.com via surveymonkey.com**

&lt;member@surveymonkey.com&gt;

Reply-To: eileenemerson@yahoo.com

To: eileenemerson72@gmail.com

Tue, Oct 28, 2014 at 2:48  
PM

Dear Eileen,

I hope that you may be able to participate in the research I am conducting on the implementation of "Partners in Faith" within the parish schools of the Archdiocese of San Francisco. The survey should take you 30-45 minutes to complete and will be a very important contribution to the research.

Here is a direct link to the survey:

[https://www.surveymonkey.com/s.aspx?sm=35\\_2f41aD376nnxRuYS8MYUQ\\_3d\\_3d](https://www.surveymonkey.com/s.aspx?sm=35_2f41aD376nnxRuYS8MYUQ_3d_3d)

If you've already completed the survey, my thanks! Due to the condition of anonymity with the survey, I only know if a participant has completed it when they indicate an email address in the final question, which is not required. If you've already completed the survey, could you notify me at <eileenemerson@yahoo.com> so that I don't continue to contact you? I want to be respectful of your time and the many pressing priorities that require your attention.

Many thanks for your assistance,  
Eileen Emerson-Boles

If you do not wish to receive further emails regarding the "Partners in Faith" survey, please click the link below, and you will be automatically removed from the mailing list.

[https://www.surveymonkey.com/optout.aspx?sm=35\\_2f41aD376nnxRuYS8MYUQ\\_3d\\_3d](https://www.surveymonkey.com/optout.aspx?sm=35_2f41aD376nnxRuYS8MYUQ_3d_3d)